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DR. SHELTON TRAVELING IN THE MOUNTAINS OF TIBET
Nearing the top of Mt. Daso, 16,000 feet above sea level, in Eastern Tibet

THE MISSIONARY
REVIEW of the WORLD

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THE PRESIDENT'S MISSIONARY TOUR.

ROBERT E. SPEER, the President of the Missionary Review Publishing Company, Secretary of the Presbyterian Board of Foreign Missions and President of the Federal Council of Churches of Christ in America, is planning to leave early in August for an eight months' tour of the Asiatic mission fields. The tour will include a brief visit to China and the Philippines, several months in India, an inspection of Mesopotamia and Persia and probably an overland journey through the Caucasus, or the Persian Gulf, returning to America by way of Europe.

Included in Dr. Speer's plans are monthly articles in the REVIEW, describing conditions as he sees them in these important, but greatly disturbed lands of Asia. China is torn by factions seeking to become a strong nation and threatened with the evils of a godless socialism. India is struggling between a desire for unity and power and a non-cooperation movement for self-determination, even though it means self-destruction. Mesopotamia is still unevangelized and in the balances between Arab and British domination; and Persia, the land of martyrs, is on the brink of destruction with a weak and unstable government. Dr. Speer's first missionary tour to these lands twenty-five years ago produced the volume "Missions and Politics in Asia." The contrasts discovered in the present tour in the political and social conditions, and the progress of Christianity in these lands during a quarter of a century will be of great interest and value.

Mr. Speer will be accompanied on a large part of his tour by Mr. Russell Carter, Assistant Treasurer of the Presbyterian Board, and by Mr. Henry H. Welles, Jr., of New York.

Independently, but at about the same time, Mr. James M. Speers, the well known and well loved missionary layman, will spend about

a year in the mission fields, where he and Mrs. Speers will visit two sons, one of whom is a missionary in China and the other in India. Mr. John D. Rockefeller, Jr., is likewise leaving this summer to visit China and to attend the opening of the Peking Medical College. Dr. James L. Barton has recently left America to visit China, and Dr. Joseph C. Robbins, secretary of the American Baptist Foreign Missionary Society, is sailing for India.

These expert missionary students and advocates will act as eyes and ears for our readers, reporting in the REVIEW from month to month what they see of interest in these great lands on the other side of God's world.

HARNESSING THE YOUTH FOR WORLD SERVICE

A MAMMOTH convention of young people met in New York early in July and commemorated the forty years of Christian Endeavor work throughout the world. Nearly twenty thousand Endeavorers came together from all over North America, and from some foreign lands. They listened to inspiring messages from such men as S. D. Gordon, Robert E. Speer and Samuel M. Zwemer; saw exhibits of the great achievements and progress of Endeavor work, and then scattered to their several homes to carry back impetus to new service for Christ and humanity. These delegates represent an enrolment of about 40,000,000 people of all nations.

The Society was organized by Dr. Francis E. Clark forty years ago in Portland, Maine. Thirty years ago, when a Convention was held in New York, thirty-five thousand assembled from America and from foreign lands. This Society has not only been the means of enlisting and training the youth of our churches in Christian service, but has been a great factor in uniting Christians of all creeds, races and classes in loyalty to Christ. The Endeavor Movement has been thoroughly missionary, and has been a valuable aid in every mission field. It is the training school of the Church.

Dr. Clark notes the following signs of progress in the forty years of Christian Endeavor service in World Missions:

"Scarcely three years after the movement was founded a society was formed in Hawaii, then a missionary land. Another was formed the same year in China, and still another in India. Years before societies were organized in Great Britain, Germany, Scandinavia or Australia, societies began to grow in several lands where American missionaries had gone. These missionaries soon made up their minds that Christian Endeavor was good for their work and could be adapted to the needs of their converts, as well as to the young Christians in the homeland.

"The Society took root in India about the time it reached China, though Christian Endeavor had been abundantly known since the time

of William Carey the First. The societies very soon multiplied, until now there are over two thousand societies and sixty thousand members. A hopeful development has been the formation of many small Endeavor groups in village communities, where there are very few Christians, all connected with one strong central church. In many respects the most remarkable convention I have ever attended in all these forty years, was the World's Convention in 1909 in Agra, India. Four hundred missionaries from the different boards in India, Burma and Ceylon, came together. Four thousand native Christians came also, some walking a hundred miles to get to Agra, and preaching the Gospel in all the villages on their route. Some hundreds came from Burma, bringing twenty missionaries with them, fifteen hundred miles.

"In Japan, Korea and in the Islands of the Sea, I have seen the same spirit manifested in conventions large and small. Human nature is very much the same in all continents, the same under yellow, brown and black skins as under white. Principles and ideals and methods and pledges and work which inspire and interest new-born Christians, whatever their age, in this country, do the same for those in other lands.

"World wide missions have also had a very great affect upon Endeavorers at home. World missions have enlarged their knowledge of the world and mankind. Young people belong to the thousands and thousands of mission study classes that have been formed in Christian Endeavor societies. To them missionary study is not the dull location of places on a map, but the study of the spots where their own brothers and sisters work, or where their foreign brothers and sisters live.

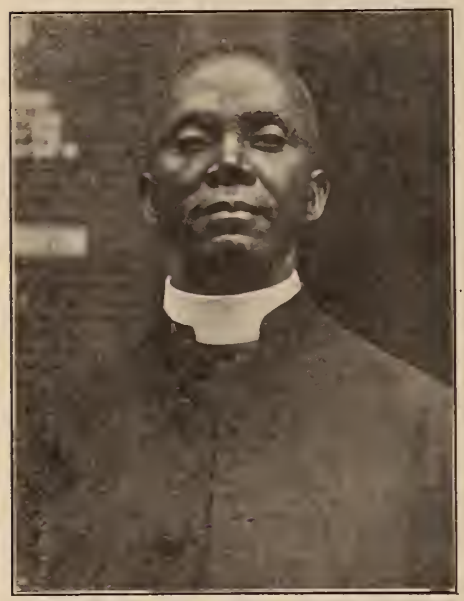
"At the Convention in New York in 1892, the Movement made missionary interests emphatic by advocating the tithing of incomes for God's treasury. The result was the "Tenth Legion," with over 57,000 Legionaries actually enrolled, and many times as many more influenced to give regularly and proportionately, as God has prospered them.

"Many Endeavorers have also given themselves for Christian service at home and abroad. But the greatest benefit from missionary study and interest is the broadening of the minds and sympathies of these young people in their comrades the world around, and in the uncounted millions in all lands for whom Christ died, and whom only missionaries at home and abroad can reach. The fellowship thus engendered is precious beyond words. As the Endeavorers sing and pray and give their testimonies in their own churches, they remember their comrades in every land who are singing and praying and testifying with them. Their hearts are warmed and enlarged, their love for the Master grows deeper and stronger, their minds expand with

their hearts and they fulfil more the purpose of the Society. Already over 5000 Endeavorers are enrolled as volunteers for Christ's service at home or abroad."

A NEW NEGRO BISHOP FOR LIBERIA

A SIGNIFICANT event in the centennial year of Protestant Episcopal missions was the consecration to the bishopric of Dr. T. Momolu Gardiner, of Cape Palmas, Liberia, which took place June 23d in New York City, in the presence of a distinguished group of white bishops and laity, and about 500 members of the colored race. The President of Liberia, who has been in Washington for three months, came with all his staff, and Rev. Nathan Matthews former missionary who gave the new bishop his elementary education, took part in the service.



BISHOP T. MOMOLU GARDINER

Bishop Gardiner is fifty-one years old, is the son of a Mohammedan priest and lived the first ten years of his life in the jungle. Today he speaks English perfectly and is well versed in both Latin and Greek. He has never before been away from Africa.

In his consecration charge, Bishop W. H. Overs said:

"You are a member of the Vey tribe, one of the most promising tribes in Liberia. But it is the only tribe in the Republic that is influenced by Mohammedanism. Your name is Momolu, which means in English, Mohammed. Your father, a Mohammedan priest, gave you that name, but he also sent you to a Christian school—St. John's, Cape Mount, to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold. What a responsibility is yours! You must claim your tribe for Christ.

"Just before I came from Monrovia, last month, one of your chiefs, a Mohammedan, came to me and said: 'The mosque in my town is falling down, if you will send me a teacher, I will build a Christian church in the very place where the mosque stood.' It is prophetic, it will come. You particularly represent these people. Your task is tremendous, but the opportunity is magnificent."

THE PRESENT SITUATION IN HUNGARY

AN unusually large number of the present rulers of Hungary are Protestants, e. g., the Regent Horthy; the Prime Minister, Count Bethlen; the Minister of Foreign Affairs, Count Banffy; the Minister of Finance, Hegediis, who is responsible for most of the hope and courage in the economical future of the country; the Minister of Home Affairs, Count Raday; and the present Szabo, who is Minister of Agriculture. These all belong to the Reformed Church.

All parties in Hungary are following what is called "a Christian course," i. e. anti-Jewish. It is a natural reaction after Bolshevism, which was led by the Jew Bela Khun and lasted for five months in a reign of terror that the people will not soon forget. This so-called "Christian course" means more than merely anti-Semitism in general life. In the Poszony refugee university in Budapest, 30% of all the students are Jews. In the Kolesvar refugee University in Budapest more than 33% of the students are Jews. There are 394 students in the medical faculty of the Kolesvar University in Budapest, and of these 341 are Jews. The general principle now adopted by the Budapest University authorities is that Jews should be admitted to the University only in the same proportion as they constitute in the general population of the country, i. e. 5% or 6%. A student jury investigates if the Jewish applicant for admission was a Bolshevist during the recent uprising, and if he was, then the authorities exclude him. There were hundreds of Jewish students in the Bolshevist uprising, being members of what was called the Galilee Association. The whole Jewish question is a most serious one throughout southeastern Europe, where they seem to be nearly universally disliked and feared.

The university authorities in Hungary are planning an exchange of professors with universities among kindred peoples, such as those in Finland, Esthonia, Turkey and Japan, the object being to promote in this way social and economic relations. They hope later to exchange professors in England, France and America.

The Student Christian Association is exerting a helpful influence on the young men and young women in the universities, and after some recent meetings held for the students, over 80 young men and women in Budapest gave their names to join Bible groups. Plans were made at once for ten groups for men and three for women in order to study the character of Jews, temptations, the possibilities of the Christian life and social questions. The large number of Protestants among the students in Hungary is an important factor.

The economic situation makes everything difficult and causes much suffering. If prices in America were to rise in the same proportion as they have in Hungary it would be necessary to pay fifty cents to post a letter; a hat would cost $100; a pair of shoes $200; a

suit of clothes $1000. The average Hungarian income has increased seven to eight times what it was before the war, but the cost of living has increased one hundred times. People live in railroad cars which the government places at their disposal, 250 cars are now being used in Budapest. In the winter 1,000 cars were inhabited. The situation is difficult but there is a great opportunity for Christian work.

WILL ARMENIA BE SAVED?

EVERYONE knows the story of Armenian martyrdom and hundreds of thousands of Christians have given gladly and generously in the hope that some way may be found to save this historic race, and especially to relieve the suffering of those who have been exiled, tortured and starved through no fault of their own.

But it is not enough to give sixty million dollars and to send clothing, medicines, food and other supplies to the Near East. It is not enough to organize relief and to send men and women to distribute aid, to establish orphanages, hospitals, schools and industrial work for the benefit of the Armenians. Some means must be found to put an end to the cruel tragedies which have caused this suffering. But not only are conditions still so disturbed in Asia Minor that the exiled Armenians cannot return to their homes but new massacres are reported as perpetrated by Nationalist troops and other enemies of the Armenians. New hordes of refugees mean more widows and orphans, and more tales of suffering.

The Near East Relief reports that the entire present area of their relief work, from the Dardanelles to the Caspian Sea and from Syria to Mesopotamia is in a chaotic state, and many districts are the scenes of new disasters. Anatolia, Armenia, Kurdistan and Asia Minor are under the government of Mustapha Kemal Pasha, the leader of the Turkish Nationalist Party, with his capital at Angora. He has not agreed to the Treaty of Sevres. Kemal Pasha had representatives at the Premiers' Conference in London in March, but they did not commit the Nationalists to any policy of protection for the minority populations in his domain.

The French, who with the English have occupied Cilicia for more than two years, are reported to be withdrawing their military forces and turning the large Armenian populations, assembled there under allied protection, over to the control of the Nationalist Turks. Armenians constitute the large proportion of the population of that area. The French used Armenians as soldiers to help them subjugate the country. These Armenian troops are now being disarmed before giving back the control to the Turks who boast of the revenge they will take upon the Christian populations in Cilicia when they return to power. It is reported that Turkish Nationalists have proclaimed that the mosques and minarets destroyed in their conflicts

with the French will be rebuilt with the skulls of Armenians. Women and children declare that they would choose death, in whatever form it might come, to such a state of distress, of hopelessness, and of perpetual terror, and yet no way of escape opens before them. Among these distracted Christian peoples a state of panic prevails. Their safety seems to lie only in flight. There appears to be no protection for them in territory controlled by the Turkish Nationalists, and the French protest their going into French Syria. They cannot emigrate to a foreign country, for the most of them are absolutely destitute, and no country will receive them as refugees. They seem condemned to certain death.

In all the territory controlled by the Nationalists there is no assurance that the life of Christian minorities will be protected and they be allowed to reoccupy the homes and lands from which they have been driven and there become self-supporting. The giving of food and shelter alone will not suffice for future protection to the Christian minorities under the control of the Nationalist Turks. If the contributions of past years are not to be wasted and the sacrificial work of Armenian Relief come to nothing, then America and the Allied Governments must protect these threatened people. England, France and Italy have it largely in their power to control the Turkish situation, but they must enforce the demand that exiled and menaced peoples be restored to their homes and protected there. America should support the Allies in this demand. At the same time that we give to Armenian relief and pray to God for these sufferers, it behooves us to use our greatest influence with Congress to put an end to these atrocities and to establish peace.

Dr. James L. Barton, the chairman of the Near East Relief, puts his argument for American intervention in Armenia as follows:

1. Europe is physically exhausted. The losses in man power borne by England, France and Italy, not to mention the Central Powers, were appalling. This makes it difficult for France and England to maintain their military forces in Constantinople, Syria, Mesopotamia and other areas over which they have accepted a considerable measure of responsibility.

2. The sense of political morality seems lost. Expediency seems to dominate everything in European governments while each country aims at securing for itself, of advantage or acquisition, the most possible.

Idealism has suffered shipwreck as the nations drift apart into secret intrigue. No country in Europe trusts any other country to be true to previous understandings or even to signed agreements.

3. Turkey, under the control of Mustapha Kemal, who has repudiated the Sevres Treaty, is unrestrained. Turkey has formed a partial alliance with the Bolshevists of the Transcaucasus, in order to strengthen her arm against the divided Allies of the West.

4. Armenia and the Armenians are left almost wholly unprotected. Throughout Asia Minor, where Mustapha holds plenary control, there is no restraining force to stay the hand of the Turk in his dealing with the Armenians and Greeks.

This is one of the most tragic situations confronting the world today, and, so far as one can see, there is no power in Europe or in Asia to change it for the better. Representatives of European governments say that if America would, she could save the day.

The question seems to be whether the missionary work and the relief work done by American Christians for Armenians and Assyrians shall go for naught, or whether the American government will cooperate with European Allies and declare that order must be restored in the Near East.

GODLESS SOCIALISM AND THE CHILDREN.

RADICALISM, Bolshevism and similar social creeds might find some ground for defense if they were merely protests against selfish capitalism and autocracy. There are enough evils in the present political and social system to demand radical reforms. But radical socialism has become anti-Christian, and anti-religious; declaring that religion keeps men in the bondage of fear—fear of God, fear of selfishness, fear of wrong doing—so that capitalists can control them. When they reject Christ and His standards as too altruistic, and teach children to disregard God and disbelieve the Bible, then it is time to fight Bolshevism with spiritual weapons.

Not long ago the *Philadelphia Inquirer* published an editorial describing these conditions as they exist in Russia:

"Never return here with your children," is the message of a woman in Moscow to a relative. If they survive famine and disease, the Bolsheviki will make animals of them. A better-known witness, the Baroness Wrangel, wife of the general who commanded the anti-Bolshevist army in the south of Russia, says practically the same thing. The demoralization of our boys and girls, the next generation of Russians, she declares, is one of the blackest tragedies of the Bolshevik nightmare.

It has been one of the chief purposes of Bolshevist propaganda everywhere to poison the minds of the young. There are schools in America where the process is being carried on. Impressions made upon the mind in the fluid state of immaturity quickly harden and become fixed. The Russian children, we are told, are "morally dead." Bolshevism is primarily a complete reversal of the moral order of the world. It would take a visit to Russia to grasp the situation in all its details. H. G. Wells and others who have gone thither keenly sympathizing with the Bolshevists have come back disillusioned. If young Russia has been half as badly demoralized as

these witnesses assert, the problem of recovery from the Bolshevist terror has become greatly complicated. Bolshevism has been a worse scourge to Russia than the Black Death of the Middle Ages. That destroyed bodies; this destroys souls. It would be too much to say that the case of Russia is hopeless. Nevertheless it is plain that, if those on the threshold of life are morally dead, the blight may be one which the third and fourth generation will be put to it to obliterate.

The same danger faces any system of government or of education that does not recognize God and His standards as of primary importance. The cause of the crime wave in America, and the libertinism among young people is undoubtedly not the war, high prices nor industrial unrest, but is the lack of an intelligent faith in God as a loving Father and righteous Judge; and the failure to accept His standards revealed in the Bible, as the basis of conduct. Commercial prosperity will not save Russia and will not save America. Turning to God through Christ in repentance and obedience is the only way.

A CRISIS IN EDUCATION IN SOUTH AFRICA

MISSION wôrk in South Africa is passing through a crisis. The natives, Christian and heathen alike, are asserting their independence to an alarming extent. The great mass of natives are yet unable to read or write, and consequently can be led by a few educated native fanatics into almost any kind of savage demonstration. Mission work is difficult enough under the most favorable circumstances, but among a people restless and on the verge of an uprising it is ten fold harder.

For many years in South Africa Christian missionaries have not been greatly hindered by the Government. The civilizing and educating of the natives has been left largely in the hands of missionaries whose faithfulness is evident by the number of schools and chapels in every part of the country. The Government has extended some aid financially to the different mission schools but now the education of the natives has reached a point where the Government wishes to take a more direct control over them in order to mold their minds. This may or may not be a blessing to the Africans.

The Chief Inspector of Native Education of the Cape Colony has said, "The aim of the Government is to make the missionary extinct, not as a man, but as a supervisor and manager of schools." This does not mean that the Government does not appreciate what the missionaries have done, and it still hopes that the missionaries will continue until its arrangements are completed, but it does mean that the Government is going to assume in a more direct way the task of educating its native subjects.

In the past the African has looked to the missionary as his bene-

factor from whom he received medicine when sick, the comforts of religion and education for his children. To-day the native considers that the Government and not the missionary is bestowing upon him the greatest good. The school house is built for him and the school books are given him so that the missionary's high prestige has been lowered.

The field is still open for religious activity, and many of the missions in the country are devoting all their time and strength to the teaching of religion. The advantage the true missionary had in giving *Christian* education to the native youth was great. The country as a whole will feel the influence of this education for years to come. Under the coming Government supervision of education teachers will be appointed to schools not so much because of character, but rather because of literary attainments. This may involve real spiritual loss. The native of South Africa is looked upon as the property of the Government and *foreign missionaries* cannot interfere and say where or how the native shall be educated. Taking into consideration the future policy of the Government with regard to native education it would seem unwise for foreign missionary societies to spend large sums of American money for school buildings and equipment, but there is yet a great field for the missionary in bringing the true Gospel of Jesus Christ to the multitude of heathen in South Africa.

CHINA'S FIRST WOMAN PREACHER

Miss Ding So Sing, the first licensed woman preacher in China—the land where woman has been esteemed inferior for uncounted generations—was recently licensed by Bishop Keeney at the fiftieth anniversary of Methodist work on Haitang Island, Fukien. She is a third generation Christian, has been trained in mission schools and taught school to repay financial help in receiving her education. She writes of her call to preach:

"My grandfather was one of the oldest preachers in the Conference, while my father was a member of this Conference. I was taught the Bible and was told that I was a child of God. But I was just like Peter. When the Lord asked him if he loved Him, Peter replied, 'Of course I do.' But he didn't, really. He took it for granted that he loved Him. So did I.

"Last year I realized that I had many faults. I would go to my room and pray about them, asking for forgiveness. Before long I would do the same thing over again.

"Finally, last spring a Chinese woman came to our church in Foochow speaking with a strange power. Her words exactly fitted me, as she described the merely nominal Christian, and when she told of the remedy, I wanted it. It was simply to have Christ live in me. I asked Him to come in, and He did.

"Since then it has seemed as if the days are too short for me to do all I want to do for Him. I am helping on Sundays to pass the Word out to those in the villages away from our school, and I want to go to Nanking Bible School, so that I can be trained for giving my whole time to telling the women of China about this living Christ!"—*Christian Advocate.*

A MODERN LUMBER CAMP IN HUMBOLDT COUNTY, CALIFORNIA

Students Among the Lumber Jacks

BY REV. ALFRED WILLIAMS ANTHONY, D. D.
Secretary of the Home Missions Council

THE lumberjack field is a large one. Lumber camps in Minnesota, Wisconsin, Michigan, Montana, Idaho, Washington, Oregon and California, employ from twenty thousand to fifty thousand men in each state. There is a large group also in the Appalachian Mountains of the southern states, chiefly Negro workers; and other camps in northern New York and northern New England, particularly Maine,—the men in which are largely French Canadians. Fully a half million men are engaged in this industry.

In the Northwest serious problems arise, because of radicalism prevalent among the men. "Loggers are almost overwhelmingly radical and strongly I. W. W. in convictions. The men are indoctrinated with the ideas of the 'revolution.' They look upon the ministers as parasites. They hold that the churches are capitalistic and that there will be no church in the 'revolution.' They are uncompromising in their hostility to the present ownership and operation of the lumber industry."†

For the purpose of becoming acquainted with these men, and knowing their conditions and their thoughts, four denominations, through their Home Mission agencies, last summer sent twelve stu-

*The report of the Joint Committee on Migrant Groups of the Home Missions Council and the Council of Women for Home Missions.
†Preliminary survey of the Interchurch World Movement.

dents from the seminaries into the lumber camps of the Northwest.‡ The students went as workmen, not as missionaries, each seeking and holding a job, and mingled as fellow laborers among the men. No sanctimoniousness was assumed, for it surely would have been resented. Two objects were in view; one was to discover and report back to the Boards the moral and religious needs of the men, and the other was to bring the young investigators themselves into vital contact with industry and its problems, as a preparation for life work in the ministry. So well were both of these objects accomplished that

MEN AT DINNER IN A MODERN LOGGING CAMP

the Boards are planning to dispatch another contingent of students this year on similar errands. The reports of these young men furnish interesting reading. Some of their conclusions are summarized here.

The lumber jacks are a motley company. Some are mere boys, out for adventure, or escaped from restraint of home and civilization. Some are old men, grizzled and hardened by work and exposure. Many are illiterate; but there is a good share of well educated men, some with college degrees. There are foreigners from every land, but Swedes and Norwegians are most numerous.

‡The Baptist, Congregationalist, Methodist and Presbyterian.

Very few are married. They are restless and exacting, staying but a short time, if conditions are not to their liking.

There is a wide variety of conditions reported in the camps; but on the whole the men's physical comfort and welfare are adequately cared for. Spring beds in most of the camps have taken the place of hard bottomed bunks. Sheets and pillow cases have begun to supplement blankets; cleanliness and suitable ventilation are increasing. But particularly do the companies strive to furnish a good table, with the best and most expensive foods in great abundance, and well cooked. The men will stop work if the food is not satisfactory.

One report gives the following sample menu of camp fare:

BREAKFAST.

Hot Cereal and Cream (Carnation Milk undiluted)
White Bread Raisin Cake
Fried Potatoes Ham Soft Boiled Eggs
Pancakes Coffee

DINNER.

Halibut and Creamed Pea Gravy
Mutton, Spanish (Tomatoes)
Boiled Potatoes Corn on Cob String Beans
Lettuce Salad, Mayonnaise
Peach Pie Pudding and Cream
Tea Coffee Milk (Canned)

SUNDAY SUPPER.

Lettuce Salad and Dressing
Mutton Vegetable Stew Steak
Potatoes Beans Fresh Tomatoes
Pickled Beets
Cornbread Raisin Bread Creamery Butter
Preserved Peaches and Pears
Tea Coffee Milk

"Then," says the student reporting, "some of those backwoods epicures 'kicked' at the diet! I am not accurate; not 'some' but *most*. And how about the conservation of food in the kitchen? Day after day I have seen literally barrels of fresh lettuce, tomatoes, meat, potatoes and every sort of food thrown away. For the company did not dare to serve any 'left overs,' even in a converted form, at the next meal, for fear the men might become dissatisfied and go to some other camp. (Our board cost us $1.00 a day. It cost the Company $1.68 a day per man)."

The working day in the camps is eight hours. There is a difference of opinion as to the severity of the work, and the amount of work done, but on the whole the testimony shows that the labor is strenuous and the work is generally well performed. Some of the men are hard workers, while a proportion of shirkers makes a strong impression on the minds of the observers. When the day s work is

finished, there is scarcely anything in the way of recreation or diversion to engage attention. There is need for good motion pictures, of games, books and magazines. One man suggests that music should be furnished, with a piano, or organ, or other instrument. The men sing now, but ribald songs, or songs against society and against the Church.

The following sample in the language of the logger shows what he thinks of the Church:

"If you all will shut your trap
I will tell you 'bout a chap
That was broke and up against it, too, for fair,
He was not the kind to shirk,
He was looking hard for work,
But he heard the same old story everywhere.

CHORUS.

"Tramp, tramp, tramp, keep on a tramping,
Nothing doing here for you;
If I catch you 'round again,
You will wear the ball and chain,
Keep on tramping, that's the best thing you can do.

" 'Cross the street a sign he read,
'WORK for Jesus,' so it said,
And he said, 'Here's my chance, I'll surely try,'
And he kneeled upon the floor,
Till his knees got rather sore,
But at eating time he heard the preacher cry.—*Chorus.*

"Finally came that happy day,
When his life did pass away.
He was sure he'd go to Heaven when he died,
When he reached the pearly gates,
Santa Peter, mean old skate,
Slammed the gate right in his face and loudly cried."—*Chorus.*

Another song runs as follows:

"Long haired preachers come out every night,
Try to tell you what's wrong and what's right,
But when asked how 'bout something to eat,
They will answer with voices so sweet.

CHORUS.

"You will eat, bye and bye,
In that glorious land beyond the sky;
Work and pray, live on hay,
You'll get pie in the sky when you die.

"Working men of all countries, unite
Side by side we for freedom will fight,
When the world and its wealth we have gained,
To the grafters we'll sing this refrain:

CHORUS.

"You will eat, bye and bye
When you've learned how to cook and to fry,
Chop some wood, 'twill do you good,
And you'll eat in the sweet bye and bye."

RADICALISM.

The prevalent tendencies among the men is toward radicalism of the "I. W. W." type. So strongly and so adroitly do they point out the social wrongs and the injustices to which they have been obliged to submit in many places, that one of the young student investigators begins his report by saying, "Last evening I voted the Socialist ticket, and if you think that is too radical of me, all I can say is that I wish you could have been in my place last summer." The Board officer, who sends in his report, says of this young man: "He is quite an I. W. W., as you will see, but his bark is worse than his bite. He was in the office to see Mr. ————, and we feel that he is mighty good material for a minister."

One student says: "Perhaps 90% of the men in camp are 'Wobblies'—(that is I. W. W.) The I. W. W., as is well known, constitute the most radical element of labor today. While American Federation of Labor has adopted the motto, "A fair day's wage for a fair day's work,' this organization has adopted as its slogan, 'The abolition of the wage system.' It traces to capitalism all the ills of our present social system. It believes that schools, churches, papers, and even the government itself, is only a tool in the hands of those 'parasites on industry,' and that there can be no lasting change until we 'take the power out of the dollar.' It looks forward to the day, then, when through a 'bloodless revolution' the present order of things will be supplanted by a more advanced standard of 'Industrial Democracy.' "

Another student reports that only about three men in camp did not belong to the I. W. W.'s, yet all were as kind as they knew how to be, even after they had discovered that the student was a preacher. He adds: "It seems that the Reds are the only missionaries spreading their teachings among the lumberjacks. They use a paper called the *Truth Seeker,* published in the city of New York, a publication radically opposed to Christiantiy, the organized Church, and the preacher. This paper was read by all the men, those who were unable to read had it read for them. It came into camp every week. A magazine called the *Liberator* that advocated the spread of Russian Bolshevism in America was also circulated through the camp. Other magazines and pamphlets, such as the *One Big Union* and *The Nation* were spread widely among the loggers.

"As I lived with these men from day to day I decided that preaching alone would never reach them or bring them to a knowledge

of Christ. Their minds are closed against all religious teachings. The only way they will ever be won to Christianity and the Church is through a man or men who are willing to go right into the camps, live under the same conditions, eat at the same table, do the same kind of work that these men have to do, and live the Christlike life among them. Then and only then will they listen to what he may have to say upon religion. A life lived for Christ in their midst is the only argument they will listen to. When a person wins their confidence, he finds that they are really anxious to know about God and the relations He holds to this life and the immortality of the soul."

Evil Tendencies.

The evils with which the lumberjacks are beset appear to be these: grouchiness because of a false attitude toward work and wages; wastefulness and extravagance because jobs are easy to get, pay is high, and there are no objects for thrift and ambition; and the prevalence of profanity, obscenity and irreligion.

"Profanity was almost universal among the men," says one student, "and blasphemy just as widespread. Coming, as I did, fresh from a Theological Seminary, the language of the camp, for the first two or three weeks, came as a great shock. In time, however, I did not seem to notice it as much. I felt that it was the language the men spoke. It was as natural to them as the use of choice language was to an orator. There were several considerations that removed for me the sting of the profanity. In the first place, the men never thought of what they were saying. Of course, there were occasions, all too frequent, in which filthy talk was deliberately indulged in. But in the majority of instances the words were not indexes to the purposes or emotions of the men. In apparent contradiction to what I have just said, profanity among the men may be explained by the fact that it gives them, under certain conditions, what they think is the only effective outlet for their emotions. The working man feels very keenly. His limited vocabulary (many of them have not had what would correspond to a grade school education) breaks down under the weight of his feelings, and he strengthens it with profanity. Again let it be said in fairness to the working man, that those of us who spend our lives in intellectual pursuits cannot really appreciate the terrible annoyances, the almost limitless tax to a man's patience that comes from stumps and roots that are always in the way, hooks that invariably get caught in the wrong place at the wrong time, and many other trials too numerous to mention. The things with which the men work assume real personalities that either help or hinder. When they hinder they come in for their share of abuse. Finally, let it be said that the men put no value on words. They are but wind, they mean nothing. Action is the

THE MEN AND THEIR JOB
Camp of Loggers, only one of them American born, standing in the "undercut" of a big redwood tree in California.

thing that counts with them. These considerations made the profanity of the men less hideous to me than it at first appeared."

As to sex relations, another student writes: "This problem is infinitely more perplexing, more serious, more difficult. There were to my knowledge only three men of the forty-five who were married, or knew anything of the sacredness of the home and its associations.

Women, to the men, were thought of but in one capacity; and these sacred relationships, on which are built the very foundations of civilization, are to them but the passing pleasure of an ungoverned passion. If there is a restraining influence on this loose relationship, it is physical and not moral,—namely the fear of disease. The explanation or alibi which men give for this attitude is something like this: 'We poor pick and shovel stiffs cannot associate with decent women,—we would not know how to act in their company, even if they would associate with us. We are, therefore, forced, by the very nature of our occupation and social standing, to find the companionship which our natures crave among prostitutes.'

"This argument of course does not hold, but it contains just enough of the element of truth to make it plausible to the man who hears it, and satisfying to him who expresses it. The camp was devoid of all amusement or recreation. Each day brought the same story of eating, working and sleeping, the only divergence came through cards, and playing for money I regret to say, was a pretty widespread pastime. When, therefore, the men would leave camp for the city, they would feel much as soldiers felt when they got their week end passes, and go to the other extreme. When one realizes that among men who have all the recreation and comfort they need the sex relationships are just as loose as among the 'stiffs' in camp, he feels the solution is too deep seated and difficult to be found in any superficial investigations."

What appears to be the judgment of all relative to the attitude of these men toward the Church is well summarized as follows:

"First, perhaps, the unreality of the Church's message. The men feel that the great part of the Church's program deals with the hereafter, that its primal aim is to save men's souls from hell and for heaven; that it closes its eyes, or is impotent in the face of the great facts of the world, while it feeds it followers on the vague, intangible, indefinite hope of something better after death. The men give very little thought to a hereafter. Many with whom I talked had no belief in a hereafter. They could not believe that the working man who is forced to endure so many of the hardships of the world could be rewarded by an eternity of fire and brimstone. To them immortality was synonymous with Hell or Heaven, and not believing in these they could not believe in immortality. Some of the men believed that there was an Intelligence or Something behind the universe. They did not know just what, and others believed that there was, or could be, nothing,—the reason being that if there was He would never allow such tragic things as accidents, and wars, for example, to occur, or such terrible conditions to exist. The minister then, to use the very words of the men, merely "Peddles Bull." Words! Words! Words! in their estimation tells the story of the Church—words with no basis of reality.

HOW "LUMBER JACKS" ARE CARED FOR TO-DAY

A Northern Redwood Lumber Company's Hotel at Karbol. Thoroughly modern and beautifully paneled with redwood inside.

"A second great criticism of the Church and the preacher is insincerity. The Church says things which it does not do. It stands for principles and theories which it never puts into practice. Its words, therefore, have no basis in action. In proof of this, they cite, of course, instances of ministers, who while they preach integrity have themselves been immoral and untrue; who while they speak of the joy of service and sacrifice are always looking for soft jobs with large salaries.

"Perhaps the greatest charge of insincerity, however, lies in the accusation that the Church does not interpret rightly the life of Him on whom its whole foundation is laid. The working man believes that if Jesus were rightly interpreted there never could be seen half the world in luxury, while the other half lives in want; that the teachings of Jesus are incongruous with the present system of capitalism; but the Church does not dare to take its stand against this system, for if it did it would lose its financial support. The Church is thus insincere and cowardly. It stands for a wrong system merely because it is profitable to do so. As one man, an I. W. W. said to me, 'They murdered Jesus when he was thirty years old, but if Jesus were to come and preach His doctrines today the capitalist would have Him out of the way before he was seventeen.'

"A third accusation, perhaps growing out of this preceding, is that the Church has always been opposed to the best interests of

labor. An historic outlook, they claim, shows that the Church from its beginning has been a tool in the hands of the wealthy, and that even today it allies itself with wealth and looks unsympathetically at the efforts which labor is making for its advancement."

Helpful Ministries.

Was it worth while to send these young theological students among rude men in the logging camps? Were they hurt by their contacts with radicalism, profanity, lewdness and irreligion? Did they accomplish any good, or good results sufficient to justify the experiment and the experiences?

The young men have answered these questions themselves. One encouraged a logger to renew correspondence with his aged mother, from whom he had been separated for years. Another persuaded a young fellow to start again on his interrupted college course. Several mention personal interviews which, for the time being at least, revived and warmed stifled and neglected religious experiences.

One young student calls special attention to the sincerity of the men with whom he came in contact. "They were what you saw them. There was no attempt to appear what they were not. Above all things they hate a hypocrite. One cannot help but see in this a ray of hope,—a possible point of contact which may be used to great advantage."

This student points out three conclusions, which settled in his mind:—

First: The Church is not reaching the working man. It is to him a foreign language, an unknown tongue. He feels that it is a place for those with fine apparel and fine wealth, but not for those who are forced to a less ostentatious mode of living. He feels that with its emphasis on negations, it would strive to rob him of his main sources of "enjoyment," while it offers nothing of a positive constructive nature. For these reasons he concludes it best to leave the Church alone.

Second: The Church in its present organized condition will never reach the working men as a class. They will not come within its influence. Its language and terms are unintelligible to them. Then again the men are word-proof. It is a very difficult task to try to change their opinions by argument. The opinions of the men are very often illogical. They are formed by prejudice rather than by clear thinking. Their feelings too often get the better of their impartial judgment. But there is an avenue through which the men can be reached. It is the avenue of action. The silent sermon of a manly Christian life is certain to make an impression, and a lasting one. It seems to me then that if we confine our efforts merely to the preaching of the Word from the pulpit we shall not touch the laboring man in anything like an effective manner.

Third: The message of Jesus is adequate. Indeed, it is the only permanent solution to the problems of labor and capital. This may seem a platitude; a very trite statement, especially since it comes from one who had decided to give his life to the Gospel ministry. But is it not true? Not a day went by during the past summer but I was impressed with the need which

we all had for a full and vigorous application of the life and teachings of the Master. I saw the need in the life of those who were placed over us, in the impersonal, inconsiderate, if not heartless manner, in which they often viewed us. How can you ask a laboring man to have at heart the interest of his employer if he is continually conscious that his employer has no more interest in him than he has in a shovel, and certainly not as much as he has in a horse? It may be that other men feel differently in this regard. I sincerely hope they do. Personally, the consciousness that your "Boss" is appreciative of your efforts and interested in you is a greater incentive to work than an additional dollar per day. This spirit of consideration was all but entirely absent in this particular camp. Even more forcibly was I impressed with the need which as working men we had for the life of Jesus. There is something pathetic in the purposelessness of the life which the men live. They work hard and long, make two or three hundred dollars , then go to the city for a few days and come back penniless, just to start all over again and do the same thing. There seems to be no ideal worthy of their efforts, no goal worth striving for. An endless effort to satisfy passions that are forever unsatisfied; the perpetual pursuit of objects that lure, but are illusive. This is the story of so many of their lives, yes and of how many of our lives? If Jesus has done anything for us, it is that He has put meaning into the things that are often of themselves meaningless, that he has shown how all the apparently unrelated events which compose our mortal lives may become, if we live as He directs, but links in the Chain of God's eternal purpose. The majority of the men have not the ties of home to brighten the horizen, nor the interest of friends to inspire. It is to men of this class, in particular, that this phase of the message of Jesus should be brought with telling force.

Probably the following statement from one of the students represents fairly the lasting effect upon them all:—

"The summer has given me a new vision of the challenge that confronts the Church, and which strikes every one of us who profess to be Christian. I had worked under the more settled labor condition of the East, and had not gotten to any degree of completeness the grasp of labor conditions that this summer in the woods has given me. I believe that every theological student who does not know semi-radical labor first-hand, would make a genuine preacher if he could have such a summer as this. Whatever may be said to the contrary, the very fact that there is a great mass of men, neither ministering, nor being ministered unto by the Church, is significant of a breakdown somewhere in man's progress for the Kingdom of Christ. But I am convinced that with a more renewing, more Apostolic Church, the time is coming when these men will be reached, and if the hearts of moneyed men are also reached, the great industrial problem will of course ultimately disappear."

A FILIPINO FISHER FOR SOULS*

Valeriano used to be called the King of the Diawatahan in his district. He was the leader in superstitious rites for bringing rain, assuring good crops, and averting calamities. He says that he knew he was a deceiver, and when he heard the Gospel, the sin of his life lay heavily upon him. When he found pardon and peace through the Lord Jesus, he began to try to lead others into the light. He cannot read and he is too old now to learn, for his eyes are failing. He comes to every Bible conference, however, and is one of the most encouraging students, for he insists on learning the memory verses. The young people learn them, too, by repeating them for him.

The way in which Valeriano does his evangelistic work is most interesting. He puts marks in his New Testament, so that he knows where the choice texts are, and then he saunters forth to fish for souls. He notices a man by the wayside and says, "You are an educated man, I know; you can read. Will you read something for me? I am just a poor ignorant taw." The man is flattered, takes the book, and is beguiled into reading the passages designated. Conversation ensues, and Valeriano explains the way of salvation. Ofttimes the man will be induced to promise to come to see him. Then how he prays. One morning the missionary slept in the little chapel adjoining Valeriano's house, and before dawn Valeriano was earnestly interceding for souls, begging for blessings upon the pastor and his family, naming friends he wished to see brought to the Lord. His neighbors said that was his daily custom. No wonder 39 souls were brought to the Lord Jesus by him in one year.

After the conference, when he memorized Galatians 2:20, he always preached on that text: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." The people listened because he said it was true of himself; and sometimes many were in tears when he finished.

Valeriano's crops failed one year in the little plot of land he cultivates, so he went over to a neighboring island to work in the hemp harvesting. He turned up again at a Bible Conference after a few months, telling about a group of people in the other island who believed and were anxious for a visit from a pastor that they might be baptized. "How were they won?" we asked. "I showed them the texts in my New Testament," he said simply, "and sometimes I explained what I knew they meant."

After one conference a haughty official of the large town nearest to his village said to him, "Where have you been? Why do you go down to Tagbilarian?" "I have been to a Bible Conference to study God's Word," replied Valeriano. "You study?" continued the scoffer. "You cannot even read. What did you study?" Valeriano had been studying the seven ages or epochs outlined in Scofield's Bible lessons, so he patiently began to recite them, beginning with the age of innocence and ending with the Kingdom. The man was astonished and said only that he did not know he had studied a whole history of the world.—*Rev. James A. Graham, M.D.*

From *All the World.*

DR. SHELTON CROSSING A LAKE IN EASTERN TIBET IN A CORACLE

Pioneering Among the Tibetans

BY A. L. SHELTON, M. D., BATANG, EASTERN TIBET
Missionary of the American Christian Church (Disciples of Christ)

ON THE plateau north of the Himalaya Mountains lies the hermit nation known as Tibet. For many years it was a dependency of China, but since the Chinese Revolution in 1912 it has become practically independent. Taking advantage of China's preoccupation with internal strife the Tibetans expelled all Chinese, including the officials and those over the border who were not driven eastward were disarmed and sent home by way of India.

When the British, at the time of the Younghusband expedition in 1905, occupied Lhassa, the Dalai Lama fled and eventually landed in Peking. He was officially deposed by the Chinese Government but later returned to his post in Lhassa. Then, when China attempted to bring Tibet again under Chinese rule, the Dalai Lama fled to India for British protection. For some months he was courteously and kindly entertained and treated with every consideration so that this resulted in a very kindly feeling on the part of the Tibetans toward the British.

Since the Dalai Lama's second return to his capital, Lhassa, he has been the supreme power, both religiously and politically, being not only the supreme potentate of the Buddhist faith, but also the absolute temporal ruler of Tibet. He is the supreme head of the

priesthood which number some hundreds of thousands of Buddhist priests. It has been estimated that one-seventh of the population of Tibet are priests who live in great communities of from a hundred or less up to several thousand.

In these communities, called lamaseries, are congregated the best of the country's art, literature and learning. These lamaseries are also the centers for trade, many of the priests having caravans going east into China as well as south into India, taking with them the wool, hides, gold and musk of Tibet which they exchange for tea, cloth and other foreign products.

Missionary effort for the Tibetans has never been successfully carried into the interior of the country, for the people have been very antagonistic to the entrance of any European into their country. One of the priests told me that the reason for hostility toward Europeans is that in their sacred books there is a prophecy which warns against the admission of Europeans into their country lest the foreigner's religion should supersede Buddhism and their great lamaseries and priesthood disappear.

The Tibetans are a very clannish and exclusive people. Up to a few years ago they knew very little of the outside world, and did not care to know more. Even now it is with considerable difficulty that a Tibetan can be induced to go to China. They are quite fearful of the low countries, especially of the heat. Their country, being the most elevated land on earth, is never very hot, and when they venture into the lowlands of India or China they often succumb to the change of climate.

In some respects, the Tibetans are not so unlike the mountaineers of Kentucky, as a quarrel started in one generation goes on and on through succeeding generations. One New Year's day as I was traveling southwest of Batang on the eastern border of Tibet, we saw a great smoke and hastening to the place found that the head-man's house had been consumed by fire. In the roadway was the body of a man, riddled with bullets and a little farther on lay a woman shot and slashed with a sword. On the limb of a tree hung the body of a baby through whose abdomen a sword had been run. In all there were twelve dead. Some years before this head-man had led a party which had almost exterminated another family. There escaped one boy whose sole duty in life was to avenge the destruction of his family. Now he had grown to manhood and with a party of friends had very thoroughly carried out his design. All had been killed except one boy about fourteen years old, who had hidden under a grain box and was almost suffocated by smoke. Some time later I talked with this boy, trying to persuade him to go to school and fit himself for a life of usefulness. He declined, saying that he had but one object in life, which was the destruction of the man who had led this party.

Many quarrels between different villages also go on from one generation to another, and any one from an opposing village is lawful prey either as to property or life. The Tibetans seem to enjoy fighting; and gun-shot wounds and sword cuts are very common. They seldom fight with their fists but when a quarrel arises the first move is to draw the sword with which all Tibetans go armed.

Polyandry is practiced among the Tibetans, instead of polygamy so common in eastern countries. One woman frequently has from two to five or six husbands, usually brothers. This custom seems to be the result of economic conditions. There is comparatively little land which is tillable so that if three, four or five brothers should

A BUDDHIST HIGH PRIEST OF TIBET AND HIS WIFE

each try to establish a home he would find it exceedingly difficult, but if all take one wife, establish one home and raise one family, they can get along very comfortably. The eldest brother is called the father of the children; the others are called uncles. Infant mortality is very high, especially among the girls, so that there are more men in Tibet than women. Those girls that survive the hardships and difficulties are very hardy and strong.

Missionary effort has been carried on for many years around the border of Tibet on the west, south and east. In northwestern India, the Moravians for more than sixty years have been waiting and working in Ladakh. The New Testament, Genesis, Exodus and the Psalms have been translated into the language. There have been written also numerous manuals for the study of the language and two dictionaries have been compiled. The most pretentious of these is

that prepared by the Indian Government under the direction of Sara T. Chandra Das. These are a great help to all who are studying the Tibetan language. Two Roman Catholic missionaries were for a time during the last century stationed in Lhassa, but were eventually compelled to leave. The bishopric was then transferred to eastern Tibet and is now located at Tachienlu, five hundred miles east of Batang. Sadhu Sundar Singh has recently visited Tibet. On the eastern, or Chinese border, work has been carried on by the China Inland Mission, Christian Alliance, Dr. Rijnhart, Pentecostal Missionary Union, American Methodist Mission, the Disciples of Christ and the Roman Catholics. Unfortunately, the difficulties have been found so great that most of this work has been discontinued and many of the workers have gone into other fields or other lines of missionary effort. The Disciples of Christ have, in the last fifteen years, become firmly established at Batang on the eastern border and from this place as the center carry on evangelistic, educational and medical work. They have have here a hospital, capable of taking care of from fifty to seventy-five patients, are building a school for about one hundred and fifty pupils and have a church membership of about one hundred.

The work is slow and many secret believers who would embrace Christianity openly are prevented by their families. Every family is tied up in some way with the priesthood, as each family is supposed to furnish at least one son who will become a priest. This makes it exceedingly difficult for those who wish to do so to become Christians. Missionaries have, however, been very kindly treated by the Tibetans, and we are on very friendly terms, not only with the people but also with the priests.

The medical work is at present in charge of Dr. W. M. Hardy; the school work, in charge of Mr. J. C. Ogden; and the evangelical work in charge of Mr. R. A .McLeod. When I first went to this country the people were very suspicious of us in every way. They did not know, nor could they be made to understand, apparently, why we had come. After a residence of some years, when getting ready to leave for furlough, one of the high priests who had become very friendly and with whom we had talked many times, came privately and said, "Now just what have you come for? If you'll tell me perhaps I'll be able to help you to get it." They cannot understand that anyone should come from purely altruistic purposes, but feel in their hearts that there must be some ulterior motive. They were quite afraid of Mrs. Shelton at one time, she being a blonde with light hair and blue eyes and they are all dark. They believe that a person with blue eyes is able to see into the ground for two feet or more and can find where there is gold or silver or other treasure. They also did not wish to take our medicine. If one had the stomach ache, headache or other pain, he would go to a priest, who would write a prayer on a

DR. SHELTON PAYING OFF HIS TIBETAN WORKMEN

piece of paper, make this into a pill and give it to the patient to swallow. There are other remedies used by these people very revolting to a westerner. When it comes to amputation, picking out bullets and sewing up sword cuts, the priests, who are also the doctors, are helpless, and here we have our opportunity. It was very difficult at first for them to understand the use of anaesthetics, the putting a man to sleep with chloroform, and being able to cut his leg off; or by putting a cocaine solution under the skin, being able to open an abcess or perform other small operations without pain.

One day a young man with a hair lip came to me. He pointed to it and asked, "Can you fix it?"

"Yes," I replied, "I think I can fix that all right."

He asked, "Will it hurt?"

"Yes, it will hurt a little while I am putting in the medicine. After the medicine is in and while I am sewing it up, it won't hurt at all."

"Well," he said, "I want it fixed anyhow, even if it does hurt."

I put in a dose of cocaine and when it was thoroughly deadened, took my scissors and tweezers and began denuding the two sides so that they would grow together when sewed up. He was not suffering any pain whatever, but one of his friends, standing at my side, kept groaning and going on and said to him:

"I guess that's hurting all right."

"No sir," he said, "it doesn't hurt at all."

"You keep still," I said, "or I'll cut your whole mouth off in a minute." I went on with my work but his friend kept groaning and

going on as if he were the one who was being operated on. At last I cut off a larger piece than usual. His friend exclaimed:

"You say that does not hurt?"

"No sir," he replied, "it doesn't hurt at all."

"His friend fixed him with his eye and assuming a very defiant attitude replied, "You are a liar."

Fifteen years ago Mr. Moyes of the China Inland Mission came to me one day saying that there were two boys who were just starting out to beg, that they were of good family and that they would give a good account of themselves some day if they had a chance, but that their father and mother had recently died and they had no other alternative than to beg. They were ten and thirteen years of age. He asked me to take them and I did. Two years later I baptized the older one, Lee Gwa Gwang, who is half Chinese and half Tibetan, and speaks both languages fluently. For the next several years I considered that I had perhaps made one of the great mistakes of my life in adopting these boys, because they were up to all the meanness imaginable. They were kept in school and about five years ago Gwa Gwang, the older, said that he would like to be a preacher. Mr. Ogden had charge of his education, and Mr. Baker and Mr. McLeod of his evangelical training, and he has become one of the greatest expounders of the Gospel in its application to the needs of the people to whom he preaches that I have ever heard. His great love for the Lord Jesus Christ, his knowledge of the Bible which exceeds that of some of us missionaries, and his great love for his own people, have made him exceedingly effective, and he has been able to do far more than any American. Among the forty who were baptized just before we left the last time on furlough, were my own two girls, Doris and Dorothy, both born there and whom he used to carry around in his arms when they were little babies. When I saw this orphan boy whom I had taken off the streets a beggar fifteen years before, lead my own two girls down into the water to baptism, I think it was the greatest day of my life.

The work is difficult. It appears, however, that the people are becoming far more friendly to Europeans and are more ready to accept betterment. The work is progressing as never before. The opportunities are far greater and the prospects are bright. Some day with the help of the friends at home we will make this great land, lying up here on the "roof of the world," its great mountains covered with perpetual snow, where there is no telegraph, no telephone, no roads but mule trails, no schools, no churches, no hospitals—there is not another doctor within seven hundred miles of us—some day we will make this, too, one of the kingdoms of our Lord and Saviour, Jesus Christ.

A MONGOLIAN OF THE BETTER CLASS AT HOME

Adventures on the Mongolian Plains

A Wedding Anniversary Trip of Five Thousand Miles

BY W. R. STEWART AND ANNA WHITE STEWART

ONE OF THE most unique experiences of our lives was a visit to the little known country of Mongolia. Our call was brought by a Mongol cowboy who had come 2,500 miles to Tokyo and who said to us, "Go back with me to Mongolia and help us."

In the Tokyo Y. M. C. A. one of the resident members is the first Mongolia student ever to go to Japan. This young man made a splendid impression on us from the first and we have grown to love him as we have become better acquainted with him. He told us many interesting facts about his home life which he described as being much like the wanderings of Abraham in the land of Canaan, four thousand years ago; but when he told us that his nation was without any knowledge of God or Jesus Christ and pictured to us their great needs, we were impelled to come back here with him to do all in our power to help.

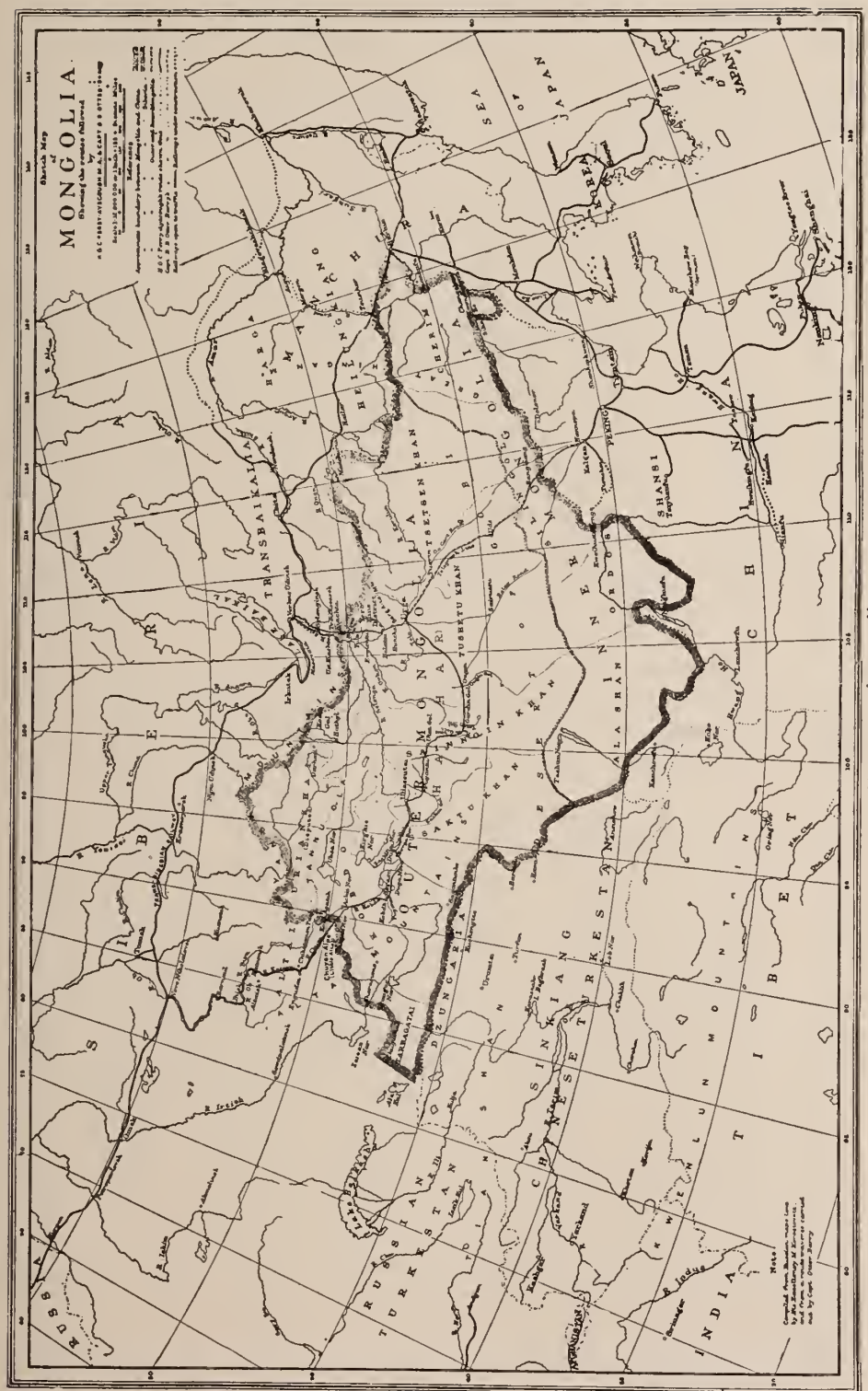
After twelve days of travel we arrived at Khailar, Manchuria, the governmental center of a large section of territory occupied by the Mongols. There are 2,000 Russians and 3,000 Chinese living there. It is the center of trade for this whole section. We spent nearly a week there in the home of one of the officials while our friend, with whom we had come, was trying to locate his family out on the plains.

The Mongolians move on an average of once in ten days and have a range of about one hundred miles. During the week we were given the opportunity to meet the Fuh Do Tung, the Mongolian prince for this district, who has his headquarters in Khailar. He granted us an audience, and was much more friendly than our friends anticipated he would be. He and his son were prime promoters in the independence movement which the Mongolians were successful in carrying out a few years ago at the instigation of Russia. They have since voluntarily gone back under the Chinese flag.

During our delay in Khailar we were fortunate in being able to attend an "obo." This is an annual gathering of a social and religious nature, and brings together as many as a thousand Mongolian men and boys. There were present nearly all of the thirty-six Mongolian officials of that district. The event was held on a sacred hill seven miles from Khailar. We went to the encampment the night before in order to be in time for the events of the following day which began at daybreak. We were awakened by the call to the horse race. In the center of the encampment there was a shrine consisting of a mound of stones in which were stuck thirty or forty bamboo poles bearing brilliantly colored silk banners on which were printed prayers. Around this was circling a cavalcade of a hundred of the fleetest ponies of the district. They were ridden bareback by boys from eleven to twenty years of age who were constantly throwing to the winds printed prayers, supplicating the gods to give them victory. The procession was led across the plain to the starting point miles away. Two hours later we watched the thrilling finish. For miles across the plain we could see the stream of contestants galloping in, surrounded by interested friends and relatives who were shouting encouragement to them. It was a wild looking cavalcade which swept panting up the hill to the finish. The stripling who rode his mount to victory had a big red swastika on each arm.

The second feature of the program was under the direction of the twenty Lama priests who were in attendance. They were brilliantly dressed in red and yellow garments. With a beating of drums and blowing of horns they led the procession down to a big bonfire where they burned in effigy the evil spirit. Then for two hours they chanted their scriptures in an unknown tongue and went through an elaborate ceremonial, in which the head man of the tribe took a prominent part. All the officials who were in attendance were dressed in their gorgeous silk robes, relics of the late Manchu dynasty, with their embroidered insignia and peacock feathers.

The afternoon was given over to wrestling matches between two rival camps. There were twenty or more representatives from each side, and sometimes as many as ten or twelve contestants were on the ground at one time. Each winner received a brick of Russian tea and a money prize. At the close of the gathering there was a big feast.



MAP OF MONGOLIA

The great dinner, which was served in Chinese fashion, lasted two hours. At the close they gave us the opportunity to express in a few words our appreciation. It was no exaggeration to state that in all the countries we had visited we had never as strangers received anything like the open-hearted hospitality and generosity which they had extended toward us.

From Khailar we went fifty miles by train and then took a ten-mile cross country ride in a Russian wagon to a typical Mongolian village, where there were twenty families living, all related to one another. They were of the official class and quite well-to-do. Like their clothes, their houses were of the Manchu style. Several of the sons in these homes had been educated in the Chinese high school at Tsitsihar. Two of them had been to Peking, while one has had a year in Tokyo; but most of the boys have had no education. They are planning to establish a little primary school to meet this need. The best educated man in the village, Mr. Kuo, became a Christian while a student in the Peking Y. M. C. A. English School. On his return he opened a private school for Mongolian boys in Khailar. This is now being reorganized and receiving the backing of Mongolian officials. We were told that this is *the only school* for Mongolian children in the whole province, and possibly among the whole Mongolian race.

From this village we made a fifteen-mile trek across the rolling hills and plains. We had an exciting experience when we came to the river, which two days before had risen so that it could no longer be forded. At no little risk to our lives and our baggage we were ferried across the swift current in a leaky and unstable boat. Our horses were tied together and after much yelling and pelting with sticks and stones we persuaded them to swim the river. It took an extra hour to get the clumsy wagon across. The two Mongolian ponies refused to stay harnessed to the unfamiliar Russian wagon, and we had to transfer our baggage to an ox cart. Shortly before nine o'clock we arrived at the encampment of which our Mongolian friend's father is the patriarch. The six large wigwams in which the clan lives are placed in a semicircle, hundreds of feet across. The spaces between the huts are filled with the crude ox carts, thus making a large enclosure. Into this each night are driven the 3,000 sheep owned by the family. The 200 cows lie down outside, while the 300 horses stay on the range both summer and winter, only such horses being brought into the encampment as are needed for work. The size of the herds necessitates the frequent moving of the camp. One day the uncle's possessions, which are greater than those of our friend, were moved past our camp in a caravan of wagons a mile in length. This man has a drove of 2,000 horses, worth from $50 to $100 apiece.

The wigwams, constructed of reeds, are delightfully cool in sum-

mer—in fact we slept under blankets and fur coats at night in order to keep warm. In the winter the huts are covered with woolen rugs a quarter of an inch or more in thickness, and the people dress in several layers of sheepskin with the wool left on. The wigwams are circular, averaging fifteen feet in diameter. A large hole is left in the center of the slanting roof to allow the smoke to escape. The fire in the middle of the tent provides light as well as heat in winter and is used for cooking their simple meals. The furniture consists of chests of drawers and cupboards which are arranged along the wall, as are also the box beds. These are covered in some instances with costly rugs from China or far off Tibet. We were surprised to find the women dressed in costly satins going about doing their daily labors. Owing to a lack of water and other laundry facilities, their garments become very much soiled. The Mongolians testify themselves that they never wash, and one can hardly wonder when they have to go daily three miles for their scant water supply and when the weather is freezing cold for such a large part of the year.

The Mongolians eat only one meal a day. There seems to be no set time for this, although it usually comes at the close of the day's work. In the winter their meals consist almost entirely of beef; in the summer they live on mutton. Our encampment kills a large sheep every day. It is by far the best mutton that we have ever tasted. They have no green vegetables or fruit to break the monotony of their diet. They drink strong tea all through the day in which they put scorched rice, milk and cheese. They are inveterate smokers, puffing lazily at their long pipes from the early morning milking time to the powwow around the evening fireside.

An interesting feature of the country is the fact that one cannot buy his way into or through it with money, which is held in rather light esteem. Chinese and Russian traders itinerate among the camps and barter supplies for skins and wool.

One day we were taken to witness a ceremonial in honor of the departed spirit of a famous medicine man. In a beautiful little valley was a pile of stones marking the grave, and on the hill above was an altar for the repose of his spirit. After the meat offerings and liquid oblations had been prepared, the company gathered around the grave of their saint. Two horses were led up to the graves, anointed with milk and turned loose for the use of the spirit. Of course they were later captured and will continue to be used by their rightful owner. Oblations of wine were cast to the winds in all directions, while the presents of meat, tea, wine and sweetmeats, as well as burning incense, were placed in front of the grave. The present Shaman, or medicine man, a student of the departed, then took charge of the ceremony. He put on a curious hat with a metal bird and other decorations, also a buckskin garment. On his breast were thirty-two polished brass disks, and on the lower part of his garment were sixty

sleigh bells. On his back were placed five large brass plates, such as the Chinese used in olden times for mirrors. The collar of his coat was embroidered with sea shells. With a crude drum in his hand he went through a long ceremonial of dance and incantation. It reached a climax when he fell in a faint from exhaustion and dizziness. He was brought to by putting pungent incense under his nose and then he rolled on the ground around the grave three times. After repeated supplications to the spirit of the departed to come into him and help him prophesy, he finally was supposed to have been taken possession of by the spirit, and gave counsel to sick folk and to those who were seeking enlightenment. Miraculous cures and wonderful prophesies are ascribed to these men. We came away with a feeling of great pathos for these people sitting in darkness and with not a single witness among them for Jesus Christ.

The Sabbath we were in Khailar our friends asked us to conduct a Christian service for them. They said it was the first Christian service which had ever been held there. We had no Bible nor hymnals in Mongolian, but as a number of them knew Chinese we used that language and had it explained to the women and children in Mongolian. Each night after that the little boys came in for a story and we told them one of the Bible narratives. Again, in the distant village we held the only Christian service which has ever been conducted there. Here on the Mongolian plain in our friend's home we had the opportunity to speak of Jesus Christ where He has never before been named. We have had long talks with the blind patriarch of the clan who came to our tent nearly every day. He is an ardent Buddhist and spends hours every day telling his beads and mumbling his prayers. He also showed us his interesting Tibetan prayer wheel. We tried to make clear to him the more excellent way and to give him a deeper knowledge of God and of our Saviour, Jesus Christ. He was especially interested in the story of the Creation, in the birth of Jesus, and in the reality of prayer. Our presence gave the Christian son an opportunity to testify to his belief in a way that would have been impossible without our visit. One has to understand the Oriental family relationship to fully comprehend this. The eagerness with which our messages have been received, the heart hunger, and the spiritual need revealed, create in us a longing to be able to speak to these people in their own tongue and a desire to stay on here with them to help them come to know their Saviour. Join us in intercession that God will thrust forth laborers into this harvest field and that this nation which has been so long neglected may be brought into the Kingdom of God.

A TRANSFORMED VILLAGE IN THE PYINMANA DISTRICT, BURMA
Formerly this was a town with an evil name. Now it is Christian through "Soil Culture and Soul Culture."

Soil Culture and Soul Culture in Burma.*

The Relation of Agriculture to Mission Work

BY REV. BRAYTON C. CASE, PYINMANA, BURMA
Missionary of the American Baptist Foreign Mission Society

THERE is a Presbyterian church at Luebo, Africa, which refuses to receive a man into its membership who does not have a garden of his own. They base this rule on I Timothy 5:8: "If any (man) provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Is it not about time that we consider our duty to teach Christians on the mission fields to provide for their own families and for their own churches from the soil?

The problem which predominates in foreign mission lands is the rural problem. In America more than half the people live in cities and towns. On the other hand, in Shantung Province, the most densely populated province of China, there is an American Mission with a church membership of over 6,000, which reports that 32 are from the city, the rest come from the country towns and villages. This Mission has 250 pastors, evangelists and Bible

Condensed from *Missions*.

women, of whom every one has come from the country. One might think that Japan was different, but recently Dr. Axling stated that the majority of the students who come to the Baptist Theological Seminary at Tokyo come from rural mission stations.

In India, 90 per cent of the people live in villages of under 5,000 population. India has 2,000 towns but 730,000 village tracts, and sometimes a village tract includes several hamlets. The people do not live in separated farm houses, but go out to work their fields from the villages. The people who live in cities of 100,000 or over number only about two per cent of the population, so that India's people are decidedly rural. Where have been the mass movements of India but in the villages? Where have most of our native leaders come from but the country? A year ago at the annual native workers' class at Pyinmana there were thirty in the class and every one had come from the country.

The villages are the most responsive field for the Gospel today, and if we could sufficiently man our stations from which the rural work is done, and give due emphasis to this rural work, thousands of villages would become Christian in the next one hundred years. On the mission field the rural district is the center of things.

Remember the poverty of these villagers. The average income for the majority of the working people of the country villages of India is one cent a day. One-third of the people of India go to bed hungry every night. That means as many as all the people in the United States. Millions in India feel they could be happy if they could have one square meal—not of turkey but of kaffir corn—once in two days. Someone with a sense of humor looking at their lean and slender sides remarked, "Why! They are so thin, they couldn't tell whether they had a stomach ache or back ache." On the streets of Calcutta I have seen the great coal carts being hauled by oxen, and through the cracks fell an occasional piece of pea coal, the size of the tip of my finger. Women and children spent their day walking up and down those streets picking up the tiny pieces of coal that fell every hundred yards or so. There were other women with big baskets on their hips, and the dung which fell from the oxen on those streets they were scraping up with their bare fingers and collecting in those baskets to sell. That is the way they earn their one cent a day to feed themselves and their hungry children.

There are millions among the outcastes of India whose source of meat supply is the carrion which rots on the fields. When some ox or cow or calf strays out on the fields and dies they must go and fight with the vultures and jackals to get their meat. During the great ingatherings in South India, when greater numbers were brought into the Church in a single day than at Pentecost, Dr. Clough and his associates had to make the following rules for

DEMON ALTARS FOR OFFERINGS TO PROPITIATE EVIL SPIRITS IN THE RICE FIELDS

church membership: First, give up the worship of idols; second, keep the Sabbath; third, stop eating carrion. This was one of the sources of their degradation. In the face of such conditions no wonder that the National Missionary Council of India states, "Agricultural Missions are an integral part of the presentation of the Gospel to India at this time." The Mission Boards are urged to establish Central Training Institutions in Agriculture and to send out trained men and suitable equipment for agricultural mission work.

Why does not the British Government do something to help these conditions? Before the British Government took charge of India, records show that in some areas in a single famine one-third of the people starved to death. During the period of British rule there have been famines in areas affecting fifty million people and the Government has had to provide famine relief for six and a half million in a single famine. Remember that India does not have the money to undertake all the methods tried in America. The direct annual taxation of the people before the war amounted to only 40 cents a head. But with this small amount the results achieved are quite considerable. The United States has fourteen and a half million acres under irrigation, but India irrigates forty million acres. During a period of ten years before the war $175,000,000 was ap-

propriated for irrigation projects in India; $5,000,000 is set aside out of the taxes of the people each year for the prevention and relief of famine.

At Pusa in India is one of the best agricultural experiment stations in the world, with trained agricultural experts working on the problems of India. They have increased the yield of wheat five dollars an acre on twenty million acres, and that means increasing the production one hundred million dollars a year. The seed of cotton giving an average yield of 80 pounds an acre has been improved to yield 400 pounds. The yield of rice has been increased 25 per cent by improvement of seed. The Government has also established seven agricultural colleges but that means only one college to forty-five million people. The difficulty is that these governmental schools reach the upper classes while the starving millions are down low. Missionaries are recognized experts in reaching the common people, and the people and Government of India are asking missions to help them. That is why we need agricultural missionaries. There is no other country in the world like America with its state agricultural colleges and extension agencies, its Hamptons and Tuskegees, taking the discoveries of the scientists and experts and bringing them down to the common people. There is no country except perhaps Denmark which is so skilled in helping the common farming people in their agricultural needs. That is why we need *American* agricultural missionaries.

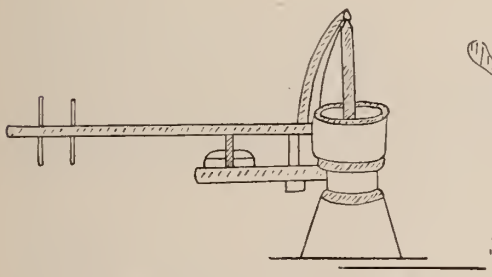
Burma from north to south is as long as from Maine to Florida, and from east to west as from New York nearly to Indianapolis. Its area is equal to Japan and Korea combined, and the population is estimated at nearly fourteen million. Burma is the largest and richest province of the Indian Empire. It has 50,000 villages and hamlets, but only 63 towns, so it is unquestionably rural Eighty per cent of the people are engaged in agriculture. The land is fertile, the rainfall abundant, but the average income of the farming people is three cents a day.

In a land of such rich natural resources, *why are the people so poor?* The first reason is because of low production. On our mission farm at Pyinmana I found it took three men with six oxen one month to plough and harrow three acres for sugar cane. A farmer in America with a pair of horses could do it in two days, and with a tractor in two hours. The oxen could plough only three inches deep, and could work only four hours in the morning. It takes one man all afternoon to cut enough grass to feed a pair of oxen, when grass is plentiful. It takes all day when grass is scarce. A good cow of this breed gives two quarts of milk a day, if you feed it well, and keep the calf to start the milk.

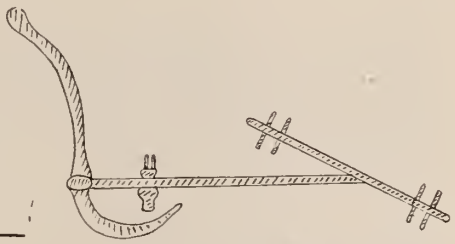
The United States is considered an important rice producing country, as it grows one million tons a year. Burma grows ten to

fifteen million tons a year. In Burma we pay a hired man fifteen cents a day and if he works hard he can care for three acres. In America we pay five dollars a day and board, but a man can care for eighty acres with horses and more with tractors. To plow, harrow and plant one acre of rice in Burma takes one man ten days, in America it takes one day. When the rice is ripe and ready to harvest, to cut it with a sickle and tie it into bundles takes one man six days in Burma. With a grain binder in America it takes one man one hour.

We also grow sugar cane, and make sugar in Burma. We get one to one and a half tons of brown cake sugar an acre. In Honolulu I saw them getting seven to twelve tons of white sugar an acre. Why the difference? The first reason is that in Burma they plant poor seed, having 25 per cent to 50 per cent lower white sugar content. Then the weeds and sun get much of the fertility because of



THE PRIMITIVE OIL MILL OF BURMA



THE PRIMITIVE BURMESE PLOW

poor methods of cultivation. But worst of all, when the cane is grown and cut and brought to the sugar factory, half the sugar in the cane is thrown away and burned up, because the people do not have the machinery to get the sugar out. It is like making ten loaves of bread and throwing half of them out of the back door. A small American sugar factory costing $20,000 would save so much of what is now wasted that it would pay for itself from the profits in two years.

The second reason why they are poor is because of *the enemies that surround them.* We have the bugs, beetles, caterpillars, crickets, grasshoppers and weevils the same as in America, only more. They may be due to the sins of a previous incarnation, and what can you do to prevent that? By killing them you will take animal life, and it would add to the sins you must suffer for in a future incarnation. Or they may be due to some devil which has a particular grudge against you, and the best thing you could do would be to offer him some fried chicken or rice and curry, and you do not want to be too generous with that! We have other enemies, such as the thieving crows and parrots that cut up the fruit and corn, and the sparrows. When the grain is ripe for harvest a cloud of

sparrows may settle down on a farmer's field and eat up a good share unless he stretches ropes over his fields and ties bamboo clappers to them, and then watches his fields all day. But looking at the birds is not a productive method of agriculture.

Then we have dogs in Burma, two or three to each house. They take the place of burglar insurance. We have a Buddhist monastery at every corner of the village and two or three dozen dogs in each of them, and as it is against their religion to kill any, they multiply and replenish the earth, so that we have dogs, dogs, everywhere. When my wife goes down the street on a bicycle her life is endangered because of the dogs that are hardly able to move out of the way. They are all mangy, and bony, and thin and hungry, and ready to devour anything. If a man is a little more enterprising than his neighbors he may try to raise chickens. He gets some eggs and hatches them, but before they are half grown, half the chickens will be eaten by the dogs unless he sits around all day to "shoo" away the dogs, and "shooing" dogs is not a productive method of agriculture.

The worst enemy of all is man. The man with half his chickens left, when night comes must take them into his own house to sleep with him. Or if a man of unusual enterprise keeps pigs, every night he must take them under his house where he can hear them squeal and grunt all night. He knows they are safe and feels happy. But if he should sleep too soundly some neighbor may come along and spear those pigs and carry them off. In a land like that, besides fool-proof machinery, they need man-proof fences and thief-proof houses.

Surrounded by enemies like these, when he kneels down before his idol to pray, no wonder the Burman says "blessed be nothing" and the cardinal doctrine of his religion is "have no desires, for desires bring misery." Can you blame the Burmese for being Buddhists?

There is no spray, insect powder, or fumigation to get rid of a pest like this, except one remedy which works something like what farmers call a "contact poison." This is a very adhesive remedy and when used works like a charm. We call it "*Christian Contact.*" When that sticks to a man, he who stole steals no more, the gambler and opium eater is changed; he who lets others do the work learns to work himself. This remedy has not yet been patented and we are trying to get just as many to use it as will.

The third reason why they are poor is because of *lack of health.* It is estimated that half the children die in infancy. The people do not consider the cows worth milking, so if a baby a month old needs some modification of its diet, the mother takes some parboiled rice, puts it in her mouth and chews it well, then takes it out and puts it in the baby's mouth. That is the kind of Mellin's Food we have in

Burma. It is supposed to be predigested but gives babies colic. The children learn how to smoke before they learn how to walk, and learn how to chew betel nut before they learn how to drink milk. They cannot afford many clothes, so you can see in the villages many children with bony sides, their little stomachs bulging out before them and you know they are full of worms. These children are stunted from infancy. When they grow up they cannot do a man's job and a day's work.

How do they live as men? In the winter time they have no frost or ice, but it is cold enough to make one shiver. The Burman lies

IT TAKES TEN TIMES AS LONG TO PLOW A FIELD IN BURMA AS IN AMERICA

down to sleep on a bare mat on a floor of bamboo slats. His only covering is a piece of cotton homespun or a cotton cloth made fuzzy and called a blanket. When the night wind blows through the many cracks of the bamboo house he tucks it under his toes and over his head, but he shivers until he can't stand it any longer; about three or four in the morning he gets up, goes out in the open and builds a fire and sits around that until the sun comes up and warms his back. But a man who has shivered three-quarters of the night and sat up the other quarter is not very efficient next day. In the summer time, it gets so warm in Burma that a man feels he has done a good day's work just to exist. He sleeps most of the day, and does what work he can at night. The year round he sleeps in swarms of mosquitoes,

and it is slap, slap, all night. A cheap mosquito net would cost a dollar and as he has only three cents to live on he cannot afford the luxury. Worst of all, he gets malaria. In the villages, the blood of every man, woman and child is full of malaria. If you try to hurry him he is down sick with fever for three or four days and cannot work at all. Poverty brings disease, disease brings inefficiency, inefficiency brings poverty, and so the vicious circle goes. If we could teach them how to increase their income, we could prevent much of the disease and inefficiency.

The fourth reason why they are poor, is because of *debt.* In Burma every man lives up to the limit of his credit. He is never poor as long as he can borrow. But the interest is 50 to 100 per cent. If a man owning ten acres of rice land did not have to borrow any money he would be prosperous,—that is if he had a good strong wife and several half grown children to help him do the work. After paying all expenses, at the end of harvest they would have a balance of about 260 bushels. But practically every farmer has to borrow money at the beginning of the planting season to buy food and necessities until harvest. Paying 50 per cent interest on this takes away one-third of a prosperous living. Then many farmers do not own cattle enough with which to cultivate their land and paying the hire for cattle takes away another third, and they have left only one-third of a prosperous living or earn their board and three cents a day per head when the whole family has worked for nine months. But nearly half the people working at agriculture in Burma do not own the land they cultivate. When such a man borrows the usual amount for food and pays the rent of his land, at the end of harvest he would have gotten one-third of a one-third prosperous living, or the family would earn their board and have all of one cent a day each to spend besides. This is the condition in normal years, but when they get only half or three-quarters of a crop in a bad year, the cattle are taken for debt and the land is mortgaged at 50 per cent, and in two or three years all is lost.

These four reasons why the people are poor, show how immortal human souls are being stunted and blighted because of agricultural and economic conditions. The culture of the soil affects the culture of the soul.

This is the material foundation, the soil and atmosphere in which we must grow Christian character and raise a Christian Church. Can the Church stand in the midst of economic conditions like these and remain unharmed? Our Mission Press in Rangoon finds that a religious book that costs more than fifteen cents will not sell. The majority of our Christians feel they cannot afford it. What kind of sermons, what kind of Sunday-schools, what kind of leadership can you expect on a three cent a day basis? Poverty stunts the Church.

When you ask a man to contribute for the support of a teacher or preacher or to build a school or chapel, and he tells you, "My cattle have been taken for debt, my land is mortgaged at 50 per cent," how much can you raise? When you tithe nothing what will you get? Eighty per cent of our churches are self-supporting but that is due to the fact that many have self-supporting pastors. The pastor has to spend most of his time growing rice, and give what time he can spare to preaching. We find it very difficult to get educated preachers and qualified teachers for the villages, because they can pay only one-fifth to one-tenth what the native Christian leaders are getting in the cities.

The effect of economic conditions on the Christian Church is strikingly brought out by a survey made on the Maubin Field of

THE SLOW METHOD OF HARVESTING RICE WITH A SICKLE IN BURMA

Burma by Mr. Chaney. In 1911-12 he had 1,150 church members on his field. Six years later in 1917-18 he had 1,576, an increase of 426 members or 37 per cent. Very creditable. The missionary and native helpers had preached well. But the economic side showed that while the membership had increased by 426, the total land owned by these Christians had decreased 459 acres. The land owned per member had decreased from 4.3 acres to 2.8 acres or 33 per cent, and nine-tenths of these Christians earned their living at agriculture. The cattle owned per member decreased from 0.51 to 0.38 or 25 per cent, and it takes two to pull a plough. Continuing at that rate, in twenty years those Christians would own no more land, and in twenty-five years they would own no more cattle. Who would sup-

port them then? Would you like to head a subscription a few years hence, for some poor Christians in Burma who cannot live because they have no land or cattle? No. Is it not much better policy to teach them how to hold on to their land, and to hold on to their cattle, and produce what they need on their own land with their own hands? That is why we need agricultural mission work in Burma. It is not a fad, not the lace and ruffles of mission work, but it is one of the urgent needs which cannot wait. It is necessary for the economic life of our Christian communities.

What means of relief can we bring to help these people of Burma in their economic need? The first means is through the Christian religion. They have plenty of religion, in fact more than we have, but it is the wrong kind. In agriculture, they have eight ways of planting rice, and ten ways of harvesting it where we have one. They have plenty of medicine, all the way from cayenne pepper for sore eyes to a green cucumber for a baby with dysentery, but it is the wrong kind. They have plenty of religion, all the way from beating a woman to death to drive the devil out of her, to sitting in a room for a month with a corpse, meditating on the impermanence of life, to attain holiness. But their religion is the wrong kind.

For religion they teach, "fear the devils." We teach, "love God." Their golden rule is, "Love thyself. Me first, and me all the time." We teach, "Love thy neighbor as thyself." They say, "Get all you can, wherever you can, as quick as you can, and get it all for yourself." We say, "Give all you can, wherever you can, as quick as you can, and give yourself."

When they learn to obey God, they learn to be honest with the soil as well as honest with their neighbors, and that makes a great difference in agriculture. Christianity makes more rice grow. We have seen it among the Karens who were despised, downtrodden, and among the poorest of the land when Christianity first came to them. But today the fields of our Christian Karens give more rice than do the fields of their heathen neighbors, and they get more land and hold on to it better than do the neighboring heathen farmers. Christianity can work these changes, and whatever other improvements come, Christianity is needed to maintain them. That is why we need *Christian* agricultural missionaries.

The second means of relief is through cooperative credit. There is money available in Burma for the use of the village people at an interest of 8 to 15 per cent. This money is under government supervision, and to get it the people must organize in a way to give proper security, as in cooperative credit societies, and they must use it for productive agriculture. If we can help to organize them and teach them business methods, they can get the money they need to buy the modern machinery, and equipment required for better methods of agriculture. With cooperative credit a farmer can borrow the

money he needs and buy his food, and buy cattle, and from the saving due to the difference between 15 and 50 per cent interest he can increase his income 50 per cent. Cooperative credit is a means which will produce better crops, and preserve for the poor farming people the rightful share of the crops they produce, instead of losing three-fourths to nine-tenths of it for the benefit of the rich landlords and money lenders.

The third means of relief is through agricultural education. Most of the children go to village schools only while too young to be of use to their parents. A large proportion never get higher than the second grade. The subjects are practically all literary. The feeling of the parents when asked to put a child in school would often be expressed by such words as: "I don't care if my children don't learn about the length of the Ganges, the population of Peking, the definition of a volcano, or the shape of a giraffe, and it costs all of one-quarter of a cent a day. My boy can cut grass, herd cattle, harvest the rice, tread out the grain on the threshing floor just as well if he doesn't go to your school. My girl can pound out the rice, cook the meals, carry the food out to the fields, mind the babies, sell bazaar, and finally get married just as well if she doesn't go to your school."

SUGAR CANE GROWN ON A MISSION FARM

In America we are asking what is the use of our education, and we answer the question by starting vocational agricultural schools all over the country, even aided by federal money. We have pig clubs, corn clubs, farmers' short courses, extension work, and make our village schools hum with community service. That is just the answer we need in Burma. The Government of Burma, seeing the need, proposed introducing agriculture into the curriculum of the village schools. The idea was good, but when they looked around for teachers, they found there were no teachers to teach agriculture in the villages, and what was worse there was not one school in the whole province that could teach teachers to teach agriculture.

Facing this need our Mission has said, "Then we must undertake this task."

I went to Burma seven years ago with the purpose of undertaking this kind of work. After three years of apprenticeship in mission work I selected Pyinmana as the station most suitable for our agricultural school. It lies on the main railway line half way between Rangoon and Mandalay, and has a climate suitable for growing all the common crops of the plains of Burma. Here is located the Government Forest School, and soon there will be a government agricultural experiment station for work on sugar cane and sugar production.

I started a mission farm and grew rice from improved American seed. We planted sugar cane, plowing deeper and spacing right. We used American types of plows, harrows, cultivators and corn planters. We set up an old oil engine and with it ran a threshing machine and sugar mill. We raised some pigs twice the size of those around us, and hens that laid three times as many eggs. Then I went to the Director of Agriculture for Burma and told him I wanted him to help our Mission start an agricultural school. The matter went up to the Lieutenant Governor and the Government of Burma agreed to give us 200 acres of land, half the cost of buildings and equipment, and a good share of the running expenses.

The Pyinmana School of Agriculture, being of a type similar to Hampton and Tuskegee, will take the boys who have passed only the village primary school and are fourteen years of age and give them four years training in scientific agriculture. Half the time will be given to practical work in the field and shop, to train the boys in habits of industry, and to teach them how to go back to their villages and, by using the help available from the great wide world, transform their village life. We will teach them how to use the plows, harrows, cultivators, seed drills, mowing machines, grain binders, threshing machines, tractors and irrigation pumps with which we have learned to unlock the storehouses under our feet, and they will likewise unlock the storehouses under their feet. We will teach them to grow pure seed giving twice the yield for the same effort, to get all the available sugar out of the cane instead of half of it, to raise a cow giving more than two quarts of milk a day, and a pig that weighs more than one hundred and fifty pounds in three years. But in addition to this, we will produce Christian men to whom the people of Burma will look and say: "I wish I could be a man like that. I wish my son could do what he can. I wish I had a God that blessed his people like that."

Will agricultural mission work save souls? Is it really worth while? Pinthaung is a village in my field 18 miles from Pyinmana. I visited it the first time three years ago. It was the last of the rainy season and I asked if the roads were dry. "Yes, they are getting dry," I was told, but I found the water standing waist deep

over the rice fields and I had to wade through ten miles of it from eleven in the morning till four in the afternoon. "When it is wet, it would drown an elephant," they informed me. I was glad it was dry. The floods of the Paunglaung River had gone over the banks and half of the rice crop was ruined.

At the entrance of the village stood a Buddhist monastery. It had been there for years. Every morning the priests with their shaven heads, wearing yellow robes and carrying black begging bowls in their hands, filed down the village streets to receive the offerings and worship of the people. Every night they chanted their long prayers. But they did nothing to change that village morally or to help it in its economic need. It was the worst village in the district. It was full of opium smugglers and opium eaters, rice whisky distillers and drinkers, gamblers and cattle thieves. Just before I arrived a band of robbers had been rounded up in the village and sent to jail.

Could Christianity do any better for that village? We preached the gospel several nights there. Some of the people came out and listened. But in the daytime I went out into their fields to see if I could help them there. As I left I told the men, when the water goes down, on the bare fields scatter a kind of bean and you will yet get a crop. Some thought they would try it just to see what would happen. Several months later they came to me with surprise and said: "We got as much for our beans as if we had gotten a good rice crop." Then a Christian headman was put in charge of the village.

Through my influence I helped them to get a levee built to keep out the floods of the river. After that, next time I came the fields were loaded with a good harvest. What happened when we preached the Gospel then? When Christianity got into action on those village fields, Christianity found the way opened to get into action on those village hearts. The opium smugglers and opium eaters were converted and brought into the Church, the rice whisky distillers and rice whisky drinkers were converted. The gamblers and cattle thieves and jail birds were brought into the Church. The first time I went there in 1917 there were ten converts. In 1919 we had 57 baptisms in that village, and organized a Christian Church with one hundred members. The village had a Christian school built by the people and a Christian school teacher entirely supported by them. The Buddhist monastery still stood at the village gate, but no more Buddhist priests filed through the village streets. The priests had all gone, the monastery was empty. Even the former headman and arch-criminal who built and supported the monastery was considering becoming a Christian. This village which had been the worst one in the district, was rapidly becoming a Christian village. The people from the neighboring Buddhist villages came to the Christian headman and said, "We thank you Christians for coming here, we can

sleep at night now and feel safe, our cattle are not stolen any more, our fields give more rice and we can keep what we grow. We thank you for coming."

Just before I started for America on furlough, one of the men from that village came to me and said: "I used to be an opium smuggler, and I made lots of money and made it easily too. Now I am a Christian. I have given up smuggling opium. I am doing farming now. I don't make as much money at farming as I used to make, but I need more money than ever I did before, because I want to support the Church, and I want to educate my children. Do you know what I am doing, Saya Case? I am praying the Lord to help me get the money I need, out of the soil, and to teach me to work better."

The Christian School of Agriculture *is the answer to that man's prayer.* It will take that man's son and teach him how to get the money he needs out of the soil. It will put an extension course in that man's village, and teach him how to get two bushels of rice where he gets one now. It will place a teacher trained in agriculture in that village school to help answer the prayers of others like that man. There are fifty thousand villages and hamlets in Burma from which many other faces like that man's are turned to God and they too are praying: "Lord, help me get the money I need out of the soil, and teach me to work better."

STEPS IN STEWARDSHIP

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God; He entrusts a share of its care to me. I am His steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

Faithful stewardship is not a passive affair; it calls for thoughtful prayer, honest study and work and joyful obedience.

The tithe is an acknowledgment that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influences the coming generations and the number of Christian servants and Christian workers will increase.

One-tenth of the income received by each one hundred Christians, will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service.

The Christian who prays, "Thy Kingdom come," should be willing to pay as he prays. The tithe will take care of the regular financial needs in Kingdom building. Petition is folly, if the petitioner refuses to do his part in bringing the desired event to pass.

BEST METHODS

Mrs. E. C. Cronk, Editor, 1612 Grove Street, Richmond, Va.

HOW ONE CHURCH IS ORGANIZING ITS ORGANIZATIONS

Not too much organization but too many organizations is our danger. Is there a way to keep one organization from stepping on the heels of another? Is there a way to organize organizations? Is there a way to interest and enlist all the members of the Church in all the work of the Church and yet develop individual work and workers in small groups? The Southern Presbyterian Church has in successful operation a plan for coordinating the work of its women's organizations. Mrs. J. Calvin Stewart, of Richmond, Virginia, who is one of the women who has tried and tested the plan tells what it does and how it does it:

For many years there has been a feeling on the part of thoughtful women, that there was an overlapping and duplication of effort in the women's work for the Church. The large proportion of all the activities was carried on by a few earnest, faithful women, while a large number of professing Christians were sitting "at ease in Zion." The question was often and seriously asked "How can we reach the indifferent and inactive, and get them interested in the work that needs them and that they need, to develop their Christian lives?"

In the early years of women's work in the majority of churches, there was the time-honored "Ladies' Aid Society." It was the first organization for women for church work, and it grew in power through the needs which were not met by the church as a whole. If a new carpet was to be bought, the church to be painted, the roof to be repaired, how were these things to be done? Why, "the Ladies' Aid," with its untiring activity, ingenuity and unselfish labor would devise the ways and means. Of course, the church looked upon this organization as indispensable, and felt that the church would have to close its doors if for any reason the "Ladies' Aid" should suspend its activities.

Then, there was the "Ladies' Missionary Society," composed largely of the elderly women of the church, who met regularly once a month. The president had probably been in office for twenty years, and all the members including herself were perfectly sure that there was no one in the whole church who could take the place, if for any reason she would have to resign. There would probably be five or six faithful old ladies to attend these meetings, and after a little neighborhood gossip, they would sing "From Greenland's Icy Mountains," take up the collection and adjourn, wondering "why the young people would not join the Ladies' Missionary Society."

As time went on, the women got a broader vision, and things changed. Many organizations sprang up to reach the needs of the young people, business women, boys and girls. The Sunday-school also began having organized classes with the "through the week activities" and the cry everywhere was "organize, organize." This resulted in an overlapping of activities and a want of cooperation, consequently a loss of time and energy. There was a crying need of a closer relationship between the various activities and a correlation of activities. The great need, as we believe, has been met by the "Woman's Auxiliary Circle Plan," which has been almost universally adopted by the women of the Southern Presbyterian Church. The changes were radical and tears were shed over the disbanding of the honored "Ladies' Aid" and the venerable "Ladies' Missionary Society," but old things

had to go, if this new plan was to be adopted. In this brief article only the outline of the organization can be given. Having disbanded every society in the church, the women were invited to come together for the election of officers for this new organization and the adopting of the Constitution. It was decided not to elect as President of the Auxiliary the former President of either the Ladies' Aid or the Missionary Society. One can readily see that this would be unwise and calculated to cause bitter feelings. The officers are President, Vice-president, Recording Secretary, Corresponding Secretary, and Treasurer. The women of the church were then divided into circles, with a chairman for each circle, the number and size of the circles being determined by the membership of the church. Every woman in the church is automatically a member of the Auxiliary and is put in a circle. The Chairman, together with the officers, form the Executive Committee. A day in the week was decided upon to be known as "Church Day," upon which all the meetings of the Auxiliary will be held. Suppose we say Tuesday at 4 p.m.

First Tuesday—There will be an Inspirational Meeting, which takes the place of the former missionary meeting. At this meeting there is a carefully prepared program, on some missionary topic; invited speakers, the room prettily and appropriately decorated, with maps, charts, etc. An offering is made for contingent expenses, the offering for the various mission causes being made through the church envelopes. To this meeting every member of every circle is invited.

Second Tuesday—There will be a meeting of all the circles (separately, of course) at the church, or in the home of the Chairman. The Chairman then has an opportunity of informing her circle of all that was done at the Executive Committee meeting. If any one has a suggestion to make, now is the time to make it and the Chairman will take it to the Executive Committee, which in turn, will present it to the Business Meeting for final rejection or adoption. If any one has a grievance, now is the time to make it known, and if there is a wise, tactful Chairman, it will be settled in this small meeting, and will never reach the Business Meeting.

Third Tuesday—There will be a meeting of the Executive Committee composed of the officers of the Auxiliary, and the Chairman of the various circles. At this meeting all branches of woman's work will be discussed, and different branches assigned the circles. A budget will be adopted and each Chairman will be informed what proportion of this budget her circle will be expected to raise during the year. Some one may ask: "What becomes of the charity and mission work formerly supported by the Societies? Must they be given up?" No, none need be given up. Put them in the budget and they will be cared for.

Fourth Tuesday—There will be a Business Meeting to which every member of every circle is invited and which all are expected to attend, the Chairman of each circle making a personal appeal by visit, note or phone. This meeting takes the place of the Ladies' Aid Society. All the business and material interests of the church, plans for raising the budget, and all phases of the work are discussed. Each Chairman gives a report of the work done by her circle during the month and all money raised is turned over to the Treasurer.

Fifth Tuesday—If there is one, it is usually given up to some Social Meeting.

What are some of the advantages and results to the churches when this organization has been tried?

1st. The indifferent woman has been reached. The ignorant woman has been informed. The indolent woman has been put to work. The cold woman has been inspired and given a vision of the great work awaiting her.

2d. It develops leadership. A woman never knows what she can do until she tries, and this plan searches out and brings to the front women whom no one believed had gifts for service.

3d. It has greatly increased the attendance. It has greatly increased the gifts to all causes. It has deepened the spiritual life, because each circle meeting is opened with a devotional service, composed of definite Bible study and prayer.

The plan is a very elastic one, and each society can work out the details to suit its needs, but remember that the purpose and the strength of the plan is *to get every woman in the church interested and active in the work of the church,* instead of having it carried on by the few, as formerly.

That the plan works is evidenced by results reported by pastors and leaders. One pastor says:

"The Auxiliary plan of organization has worked admirably. Up to 1916 the old plan of separate Ladies' Aid and Missionary Societies was used, with the result of little information, and therefore small interest in our adequate program of missions. The Aid Society was notably successful as a money-raising agency. Its vision, however, was just large enough to embrace local needs. The Aid had a sufficient number of members to maintain active interest; the Missionary Society had become too weak to continue regular meetings. But when the Auxiliary plan was adopted, the splendid plan of organization at once appealed to the women and all who had been members of the Aid Society became members. Some of these had never cared much for missions.

"Four meetings were held each month, on Monday afternoons, with the fifth Monday meetings for a social hour at which refreshments were served, but this was left off when we entered the war. The Year Books were used, and the courses of study pursued that were recommended by the Assembly. The women took more interest in the Auxiliary than they did in social clubs. They became literally fascinated with the study of Home Missions when using 'The Task That Challenges.' They did not lose sight of the importance of money in relation to the Kingdom. On the contrary, they got such a vision of world needs that they realized the need of far more money than the Aid Society ever raised for building a manse or carpeting the church."

SEEING THE "BIBLE AND MISSIONS"

Many methods have been developed during the year for the presentation of "the Bible and Missions." One of the best comes from Texas. Mrs. John A. Shawver, of the Methodist Church of Clarendon, deepened the impressions of her Mission Study Class and extended its influence far beyond the 70 enrolled members by having the class give a public presentation through a pageant of the story of "The Bible and Missions."

Four young men in khaki sang "My Mother's Bible." The Old Testament was portrayed with four torch bearers representing Law, History, Prophecy and Poetry. Then came the New Testament, followed by the Bible Societies that have given the Bible to the people. The American Indian and the Pilgrim brought in the Story of the Bible in America, while China, Japan, India, Burma, Korea, Africa, Brazil, Cuba, Mexico, Armenia and the Islands of the Sea, brought messages of the influence of the Bible on their peoples. An effective closing was the entrance of Democracy and Christianity, showing that civilization without Christianization cannot meet the world's need.

MISSIONARY LESSONS IN SAND

If you have never used a Sand Table in teaching missionary lessons to children, you have one of the most effective methods yet before you. The process is not half as involved as is generally supposed by those who have never tried it.

Simple directions for making a Sand Table are given in the books of Sunday-school methods. If you cannot get a regular sand table, have a wooden frame with a strip about five inches high nailed around the four sides, laid on a low table. Some ingenious leaders have used simply a very large bread pan or the lid of a large pasteboard suit box. The table or stand should be low enough that the children can easily look down on it. Sprinkle the sand with water to

make it damp enough to pack easily. The simpler the objects used, the more effective they are. People may be represented by tooth picks or by little pasteboard figures. Tiny animals may be bought with Noah's Arks at ten cent stores. The African Village Set, with instructions for making it, which may be procured at the various Board Headquarters for fifteen cents is much more effective when made on a sand table than on a plain table. Jungles made of branches of trees and tangled vines, full of wild animals afford opportunity for emphasizing the stories of the fetishes on which the African child depends for protection. Round houses with straw covered roofs may be quickly made from the flexible cardboard the laundries obligingly slip in shirts.

Beautiful Japan lends itself readily to sand reproduction. Pieces of mirror on the bottom of the sand table may be uncovered to show the streams and lakes, stones and tiny shrubs bring out the beauty of the garden. Some of the Boards have boxes in the shape of Japanese houses from which a village may be made, cherry blossoms of pink paper fastened by wire to branches of trees, are effective. They may also be made by gluing pop corn dipped in pink colorite to bare branches. As the story is told the coming of the missionary may be pictured, with the building of churches and schools (made of pasteboard) and the downfall of the idol gods. The stories of North American Indians work out especially well on the sand table. The tepees may be made of brown wrapping paper, cut in half circles with flaps folded back, decorated with bright design in water colors or crayons. Real woods made of branches stuck in the sand, surround the tepees. Pasteboard Indians with feathers in their head dresses may be outlined, colored and cut out. When made double they stand alone. The papoose in his pasteboard cradle may be hung "on the tree top."

The sand table may easily be transformed for an Eskimo scene by a snow storm of white cotton. The Eskimo huts of white cardboard, supported by easel backs should have grey outlines to indicate blocks of ice from which they are built. Dogs modeled of clay or plasticine may be fastened to sleds of pasteboard. Work the stories out on the sand table, as you tell them. Keep objects to be used hidden in box until you come to them in the story.

Do not permit the children simply to play in the sand or with the objects used. Keep sand table covered until you are ready to use it. Let children stand back from it so all can see and call forward those who are to place certain objects or help make the mountains, rivers and forests.

A PRACTICAL READING CONTEST PLAN

Many houses are built on paper that never work out in brick or stone. Many elaborate paper plans that seem wonderfully alluring on the pages of a magazine, or sound most fascinating when presented by an eloquent speaker, prove absolutely impracticable when they are tried in an actual, every day, missionary society.

Mrs. DeWitt Knox tells of a Reading Contest plan that has been developed and successfully operated in the Middle Collegiate Church of New York City.

Four captains were appointed to whom all the members of the society were apportioned. The division of members was made according to vicinity, so that as far as possible those of each group lived near one another.

The missionary books, pamphlets and leaflets, selected for the reading were given to each captain who was responsible that the material passed from one person to another in her group. Credit for the reading was determined by the point system, each book and leaflet counting so many points while those who were able to get their husbands or other male members of the family to read the material gained a double number of points.

The reading was done within a specified time at the close of which the team with the largest number of

points was announced and the reward was a dinner which the three losing teams gave in honor of the winning team. Every one was present and had a fine time. A cake was given on which appeared in state a four-in-hand of candy horses. The pleasure of the evening was increased by music and speeches. The menu and program was followed from a tiny book prepared for the occasion and set at each person's place. This book was entitled "The Woman's Outlook" with contents as follows:

TITLE PAGE.

Just a little message
Of love and hope and cheer,
To start us on our journey
Through all the coming year.
Pertaining
to the
Woman's Missionary Society
of the
Middle Collegiate Church.

FRONTISPIECE.

MENU

Grace
Conscience Clear
Kindness Good Cheer
Peace Love Truth
Long Life Stuffed
with
Usefulness
Hearts Courageous
a large portion
Affection Happiness
Best Wishes for Absent Friends
Mizpah

CONTENTS.

The speeches given by guests and members upon the following theme:
Preface
Chapter
1. W—omen's work (The Missionary Society.)
2. O—pen Doors.
3. R—eady Readers (The Reading Contest.)
4. K—indling Light (The Children.)
5. E—nlistment (The Young Women's Society.)
6. R—eport from Field.
7. S—ervice (Stewardship.)

The follow-up work is the distribution of the latest missionary books to the captains who continue to pass them to the members of the society. Reports are given during the year of the progress of this reading and the marked interest in these reports shows the success of the plan.

GIFTS DIFFERING—ALL CONSECRATED

It is far easier to sigh for the gifts we do not have than to consecrate the talents that are ours. If all had the gift of speaking where would audiences be found? If all were leaders who would follow? The unrecognized, unconsecrated gifts of those who sigh because they do not possess the talents they recognize in others are many.

THE TALENT OF AN ATTRACTIVE HOME

It was a real party! There was no doubt about that. The spacious dining room was lighted with softly-shaded candles; spring blossoms nodded from above the dainty mats on gleaming mahogany tables, around which were gathered a group of charming school girls with their hostess and the Wayfarer who chanced to be in their midst. The supper was one to delight the eye and the appetite of the school girl! Beautiful and substantial salad, hot rolls, creamed potatoes, delicious fruit, salted nuts, and chocolate candies, and along with it all a real "feast of reason and flow of soul." The occasion was—wonder of wonders!—a Mission Study Class meeting, and the topic under discussion, one of the chapters of a Mission Study book. It was evident that the hostess understood girls. She said to the Wayfarer:

"The girls are so busy with school and other duties, it seems asking too much to urge them to take Saturdays and Sundays too and their short recreation periods for study, so I have decided upon this plan as best. They *have to eat supper* somewhere, so I just have them come here and have supper with me and we have a good social time at the table. Then we go from the dining room to the library for one hour's study class and all the girls are home by eight o'clock, in time to study next day's lessons.

"You don't have *this* kind of supper every meeting?" asked the Wayfarer timidly, with thoughts of the H. C. L. and the Servant Problem.

"I'm afraid it's usually about like this," replied the hostess with a suggestion of apology in her voice, "but you know girls like dainty things and they are such fine workers they deserve the best I can give them. My home is a talent I can use for the Lord and I love to have the girls here." The girls gathered in the library in comfortable chairs. The president, a tall, fair girl of marked ability as a leader, called for sentence prayers to open the meeting, and then passed at once to the study of the book, "Negro Life in the South." The chapter for that evening was the one on housing problems and better living conditions. The subject matter was clearly presented by members of the class, followed by animated discussion by all, the hostess tactfully guiding arguments to right conclusions.

This girls' society rents a building for a Negro Sunday-school in their city. They furnish the house comfortably and see that dainty fresh curtains are at the windows. A club for Negro boys has grown out of the Sunday-school and the girls are considering the establishment of a sewing school. Last year a promising colored girl in Sunday-school was sent to Hampton to school. The superintendent and all the teachers in the Sunday-school are Negroes, but the girls are the executive force behind the school.

As they were preparing to go home they made plans for a trip to the country to take pictures of Negro homes in the locality, to be used for a stereopticon show they were planning to give.

As the last "good bye" was called and the merry laughter died away down the street, the Wayfarer turned to the quiet library wondering why more beautiful homes in the church are not dedicated to the enlisting of our girls in missionary work, and marveling that such a delightful and fruitful life of service should find so few to recognize and use it.—*Adapted from Missionary Survey.*

You're Lunching With Me

The secretary of a business man called up ten boys, "Don't forget you're lunching with Mr. Blank today." There was little likelihood that they would forget it. Boys do not often have an invitation to lunch with a big business man at his club. All of the ten were on hand promptly at twelve thirty. They had a table in a corner with screens around it and during the lunch hour they had a Mission Study Class. The man told them one of the stories from the book "Under Many Flags," and they had a lively discussion of the different kinds of missionaries and missionary adventures. "Lunch hour is the only time I have," said the business man when he was asked about it. "A few weeks ago I suddenly jerked myself up with the thought that we men were not getting next to the boys in our church. Whenever I want to get next to men in business I invite them to lunch. I think nothing of spending $10.00 on a lunch if it lands the man I'm after. Now I have these boys once a week for six weeks. Every week I introduce them to a missionary hero and I can tell you we have some lively discussions."

Partnership Opportunities

A woman who was not fitted to teach a Mission Study Class said: "I think I might make possible a successful class for someone else. I have a delightful home and I have time to phone all the members reminding them of the meeting. The only woman in our church who can really teach the class well lives in a boarding house and declined to take it because she had no place to invite the members to meet, and no time to arrange any details."

The recognition and utilization of partnership opportunities resulted in a successful class.

Woman's Foreign Mission Bulletin

Edited by Mrs. Henry W. Peabody, Beverly, Massachusetts

A CHINESE GIRL'S DREAM
A Ginling College Essay

Here is one of the essays written by young women students of Ginling College, Nanking, upon a theme given them in the classroom, "A Dream of the Kingdom of God in China." It has blemishes of course, in language, and even in spelling; many parts might have been polished and made less crude by a little more study, but the whole pictures vividly the thoughts and desires of a young Chinese girl who has never left her native country.—Prof. H. H. Wilder.

The following extracts from this most excellent and interesting essay show what Christian education does for these young women.—Editor.

One day I dreamed that I was led by an Angel to see the Kingdom of God in China. First the Angel brought me to Peking, the headquarter. There I saw the President and the cabinet busy themselves in working to meet their people's needs. They planned for provisions of water, food, health and places for right amusements and education. The spirit that was shown through their plannings was that of a true democratic one. Both freedom and discipline were present. No forced discipline was needed, because they had the positive freedom. No party strife nor secrecy underneath could be found. All worked for the same end, all for the benefit of their people. Moreover, there was no squeezing. All accounts, no matter how little money was used, were reported exactly. Every member of the Cabinet knew how to control and to obey. Even the one who ruled and commanded could obey just as well. The President didn't act as if he was the exceptional honorable one, but worked as if he was a servant. He knew that he was highest of all, therefore he should serve all people.

By and by the President and the Cabinet went away to have a short rest. I was surprised to see that the President went home without a bodyguard. I asked my guard, the Angel, about it. He said, "Kingdom of God in China is a perfectly peaceful Kingdom. Why does she need any militarism? Nobody needs any bodyguard. None is going to do any harm to others but to help one another as much as possible." I asked, "It is peaceful inside of China now, but isn't she afraid of other countries? What is she going to do, she has no military man? Isn't she afraid of Japan?" The Angel said, "Oh, you foolish one; does the Kingdom of God afraid of any worldly powers? She has no outward forces, but her invisible powers will conquer all. Moreover, do you think that the Kingdom of God come to China and does not go to other countries just as well? If she hasn't arrived there yet won't China help her fellow countries to get there soon?"

When I heard these I felt ashamed therefore quickly ran away. But the Angel grasped me and carried me to Nanking. We arrived at the railway station where I saw many people coming and going. There were people of many different kinds of business, but everybody treated each other as if they were brothers. There was no class distinction. Everyone treated others well as they wished others to treat him well. They were really good social beings with sincerity, sympathy, mutual love, help, spirit of little children and all characteristics of a real democratic government. Ricksha men didn't rush into the train to force passengers to let them carry their baggages. I saw a ricksha man come to a gentleman and asked gently, "May I help you to carry your heavy baggage?" "Yes, thank you," was the answer. No bargain was needed. I was sure the gentleman would give him a fair wage and the ricksha man certainly would not plead for any more. Before they started they had eaten together in a tea house right near the station. They talked as they were

eating as if they were friends. After eating they went on their journey.

I saw a man carry a big iron bed unconsciously hurt another man's leg. The one who was hurt didn't even stop to make the other man know that he had done him wrong. His leg was so painful that he had to call for a ricksha to go home. But he didn't grumble a word. I was so surprised to see him act like that, that I approached him and asked him why he was so kind to the other man. He said, "My little friend, don't you know that the citizens of the Kingdom of God are willing to forgive all the time? If we don't forgive others how can we expect our Heavenly Father to forgive us? Our attitude to each other is that of a brotherly helpfulness. The other man injured me unconsciously, therefore I didn't stop him. If he did that deliberately I would give him helpful, constructive instruction, so that next time he will not do the same thing to his fellow men. We are trying our best to be perfect as our Heavenly Father is." . . . . .

It was quite amazing to see the people here were so cooperative with their leaders in the headquarters. As I had said that the government of the Kingdom was that of a truly democratic one, so were the citizens. Everybody held his own responsibility and controlled himself. Nobody was given equal abilities, but they made themselves equal by contributing every one his best. As it was a democratic government everybody had a chance to develop all abilities that he had, and had an opportunity to use them to the full. There was no distinction between different businesses. It was just as honorable to be a carpenter as it was to be an officer. But the way they went at work was graded. They would rather be a first rate cloth weaver than be a poor teacher. Everybody did what he could do best.

There was another admirable character in them, that is, everyone knew how to control himself. They became masters instead of servants of their habit.

I was so absorbed in the people in the railway station that I forgot that my guide, the Angel, was waiting for me to go into the city. Presently he came up to me and brought me into the city. I expected to see the high heavy city wall, but I didn't see any. There was no need of city wall. Peoples didn't live in walled houses, either. They wanted to see and help each other. I looked here and there to find those thatched cells, but I found none. I suppose that the rich had help the poor to get better things.

By and by we got into the center of the city. The scene there was very comfortable. Ethical and religious order prevailed everywhere. Everything was kept in order by many able social workers. There was no oppression, no injustice, and no discontent. Everybody lived happily in his family. Both housewives and husbands did their own duties and lived harmoniously and happily with each other. There was no concubinage or divorce, and children were well educated at home. . . .

Parents did not rule over their children harshly, but cooperated with them as if they were friends and at the same time they kept respecting each other.

As soon as I stepped out of the door I noticed the street. Oh! it was very wide and straight, even and clean. No dirt of any sort was to be seen anywhere. It was very convenient for transportation, therefore sanitary food and water were sent to every family. All need of the people were provided. All that were discussed in Peking parliament were put into action. Public gardens, swimming pool, and playground were scattered here and there, and the public places were kept very clean and sanitary. People were absolutely free from smoking and drinking. They had no bad places to go. I think they never wanted to go any places like that, for their homes were

comfortable and had these public to enjoy. I saw older people with their little children go to the public gardens where they enjoyed the beauty of nature and gave practical instructions to their children, while the youth went to the playgrounds and had their athletics there.

We went further in and saw educational institutions and churches established here and there. Every boy and girl go to school without compulsion for teachers gave their instruction so effectively that every child just loved to go to school. All sorts of knowledge were taught in such a way that children saw how to put them into use. Every course was closely related to life. I attended a Bible class in one of the primary classes. Teacher sat in the midst of her pupils and acted as guide. Students themselves discussed the text about how the Samaritans helped the Jew who had been beaten by robbers; while they got very interested in the topic, a voice was heard downstairs. John had stumbled over a rock and his head was bleeding. All the students of the Bible class went out and put their lessons into practice. Some went for boiled water, while others for iodine, some for bandages, while others for doctor. In one moment John's head was carefully washed and the wound was covered with disinfectant and bandage. Every one of them could use what they'd learned and was efficient, physically, intellectually and morally. Education that was given made children grow from within, made them reconstruct their lives continually so that they could keep up the high ideals of the Kingdom.

Finally the Angel showed me the industrial quarter. There was no child labor. Children went to school and came to the industries when they were well grown up. All workers were educated therefore they did their work efficiently. I asked one of the industrial leaders about how much money he could get in one day. He said, "We do not care for the material money. We co-workers open this institution to help people and do our social responsibility. Others contribute their best in educating and serving; we do our best in supplying people's daily needs. We never let money obscure our sense of value nor dwarf our personality, nor dim our sense of brotherhood. In short, we never let money come ahead of the aims, the ideals of the Kingdom of God in China. . . . .

I was awakened by the rising bell and was disappointed to find that all was but a dream. . . . .

Even though this dream of the Kingdom of God in China seems as if it is our remote unattainable aim, the beginning and the approaching of the aim is not far away, but here and now in China.*

WOMEN WORKING TOGETHER

Woman's Boards of Foreign Missions are so closely allied in methods of work and in their objectives that it is easy for them to cooperate along many lines. The Federation of Woman's Foreign Mission Boards of North America has for several years found it possible and helpful to unite in certain departments of work. The plan of federation provides for local Federations which, in their several communities, bring together the women of the various churches and keep before them the following lines of united effort:

United Study

For twenty-one years, ever since the Ecumenical Conference in New York in 1900, women of all the Boards throughout the country have cooperated in the use of United Study books, Senior and Junior, and more and more have united in local study classes and lecture courses. In preparation for such work they have found a Summer School of Missions valuable.

Last year the edition of "The Bible and Missions" sold more than 150,-

*This article in attractive leaflet form is published by the Central Committee and may be obtained from Women's Boards or Miss M. H. Leavis, West Medford, Mass.

000, showing the interest of women in cooperative work, while hundreds of denominational societies studied this book and it was also popular among the men of the churches. We were encouraged to know that very many cities held large groups of women, with lecture courses.

This year, our book by Dr. Eric M. North, "The Kingdom and the Nations" is especially valuable for community use. In many places women have asked leading pastors of leading denominations to serve as lecturers, the expense for books and lecturer being met by a fee, usually $1.00. This gives a small balance to the local Federation for other work.

Praying Together

Our Annual Day of Prayer has been a source of inspiration and strength to thousands of women. For the last two years the Council of Women for Home Missions has united with the Federation and the needs of the world have been brought in earnest prayer to the One who hears and answers united prayer. In these troublous times it would be well if greater emphasis could be put on the need of Divine aid, and if we might arrange to meet, not only annually, but at least quarterly, to pray together for this world in its unrest and sorrow.

Working Together in the Summer Schools

Perhaps nothing has helped us to get acquainted and to love each other as denominations as much as the Summer Schools scattered through the various states. Beginning in Northfield in 1904 these schools have been organized after various methods and plans and have have rendered great service. In the next number of our Review Bulletin we hope for reports from the Summer Schools which are now being held.

United Work for Students

The Student Committee of the Federation has a great opportunity in keeping our girls in the colleges in close touch with their denominational Boards. They have left their homes and churches for a period of years. They miss the denominational contacts. Can we not make them see, through this broader opportunity, our great need of them, and can we not help to stem the tide so distinctly against religion often times and bring them back through the world's great need to the world's Saviour.

Methods of Work

We have long felt the need of exchange of methods. While we have this opportunity in the Summer Schools we have, through our Committee of the Federation, considered some method of exchange by which each denomination should know of the progress and newer methods adapted by the others.

United Work Abroad

The Committee on Christian Literature for women of the Orient, under the direction of Miss Kyle, has offered one of the very best opportunities for united service. It would be the height of folly and extravagance for each denomination to print all of its foreign literature separately. While we do need certain denominational publications in every field, the great bulk of Christian literature is of equal value to all. The Boards are cooperating in a small way. We hope they will see the great opportunity and will be able to invest more largely in this particular department of our work.

Union Colleges in the Orient

As a Federation we are deeply interested in the great interdenominational movement for the higher education of women in China, Japan and India. The promotion of this work is under the care of the Boards responsible, who are operating through the various college Boards for these seven Union institutions, and of late through a Joint Committee made up of representatives from the seven College Boards. The Federation can

do much in spreading information and influencing people who might give largely to such educational work. It is possible for our Woman's Colleges in America to secure very large sums for their work through an influential group of alumnæ. We have no such group for these young colleges struggling for very existence. We do, however, hope for the cordial cooperation of branches of collegiate alumnæ during the coming year. We also plan for a great united movement in November and December, the details of which will be given later.

A Federation Program

We refer briefly to these lines of effort with this objective. Is it not possible in every local Federation to call the women together in September and present a program on this federated work? If you have no local Federation is not this the time to attempt one? Constitution and information will be provided by the secretary, Miss Helen Bond Crane, 25 Madison Ave., New York City. The program may be based on the Federation Report of 1921. It is full of most interesting material which every missionary woman should know. Each denomination might be assigned one topic and asked to present in a brief address Oriental Literature, Union Colleges, Student Work, etc. All the material is found in the Federation report which you can secure from your own Board at a cost of only 20 cents, or from Miss M. H. Leavis, West Medford, Mass. If any woman has the cooperative spirit and will do this she will render a great service to the Federation.

Our United Study Books

For the coming year, after the completion of the courses now being studied, we shall take India as our topic. The Central Committee on the United Study of Foreign Missions, and the Missionary Education Movement, have united in publishing a book by Professor D. J. Fleming, author of "Marks of a World Christian." Dr. Fleming has just returned from a very remarkable trip to India. The Central Committee had secured him to write a book. Later the Missionary Education Movement, finding no one who could compare with Dr. Fleming for this service, asked for a united publication, to which the Central Committee has agreed. It is proposed that the Missionary Education Movement publish two other books, one for juniors, ten to fourteen years of age, another for young people, sixteen years and upwards. The Central Committee has long desired to issue a book for younger children. It is not easy to find an author who can write for the five or six or seven year old. We are delighted that Miss Amelia Josephine Burr, best known through her volumes of poems and short stories, will do this. Miss Burr has recently taken a trip to the Orient and has been fascinated with child life as she saw it, especially in India. Miss Burr has already done some excellent work for little children in secular magazines. With her recently acquired Oriental point of view, her keen interest, and her charming style, we shall expect a very happy Child's Garden of Missionary Verse. This will go to press in December and will be published in the very early spring.

The Central Committee also proposes a book of sketches of Indian girls, which will bear especially on the types of girls now taking their college training at Lucknow, Madras and the medical school at Vellore. This will be a valuable supplementary book for the general book which Dr. Fleming is to write, and will be of especial interest, we believe, to girls in our colleges here who are already beginning to understand the need for colleges for the girls of the Orient.

HELPS FOR STUDY—The Central Committee on the United Study of Foreign Missions offers two valuable pamphlets with suggestions and programs. Mrs. Helen Barrett Montgomery is the author of "How to Use" the Senior book, "The Kingdom and the Nations," and Miss Gertrude Bigelow has prepared the pamphlet "How to Use" the Junior text book, "A Noble Army." Price of each fifteen cents, postpaid.

"Hallelujah—The Hakim Sahib Has Come!"

A Story of the Rescue of Three Thousand Christians

BY HARRY P. PACKARD, M.D., OF PERSIA

WHEN the Russians evacuated Urumia on January 2d and 3d in 1915, the Kurds, inflamed by the propaganda of Turks and Germans and drawn by the prospect of great plunder, hastened to come in from all sides. Fighting began in some of the distant villages, where the Christians were still unaware of the evacuation. The pro-Russian, Persian Governor of Urumia had fled and a state of anarchy prevailed in the city. It was thought, both by the missionaries and by the temporary governor and chief men of the city, that it would be wise to send some one out to meet some of the Kurdish chiefs, and try to avert or mitigate the impending disaster. The plan fell through as far as the representative men of the city were concerned but it still seemed imperative that I should try to meet Karini Agha, Chief of the Mamush Kurds, and perhaps the greatest Kurdish chieftan advancing on the Urumia plain.

Consequently I set out on Monday, January 4th, accompanied by a son of the first graduate in medicine in Urumia and a doctor who graduated in the third medical class taught by Dr. Cochran, my predecessor at Urumia, and two Moslem servants. The loyal cooperation and courage of these men is beyond praise. We carried a Turkish as well as an American flag.

The sound of heavy firing spurred us on, and our flying steeds were white with foam when we had covered the first two miles. As we neared the village of Wuzerama we found the Christians from the housetops fighting the Kurds who were attacking them from behind walls and trees. As I rode into the narrow village streets, the flying bullets snapped twigs in the willows on my right, and struck into the mud wall on my left. Shouts of "Hallelujah" and "Praise the Lord," greeted me as I was recognized by the Christians. In a few minutes the firing was stopped and an arrangement made with the chief of the attacking Kurds, Abdul Tath Beg, to permit the Christians, some 400 in number, to go to Urumia.

Repeated volleys told of still heavier fighting at Goegtapa beyond and we hurried on toward that place. All the roads were held by Kurds, so that it was necessary to make a long detour, skirting the hills to the west of the village, in order to reach the Kurdish leaders. Meeting some Kurds who were taking a wounded comrade to the rear we were piloted by them to the camp of the chiefs. The people of thirty-one villages had collected to make their last stand. It was surely God who led us to men in whose hands lay the fate of

these Christians. I was personally acquainted with every one of these chiefs, one of whom, Abdulla Beg, had been a patient in our hospital; and another, Iskandar Beg, had been cured when his life was despaired of. Abdulla Beg had not seen me since my return from furlough and he welcomed me most heartily, kissing me on both cheeks, and holding my hand as we walked into the company.

I asked the chiefs to make some arrangement for stopping the fight, but the leader said, "They have fought and have killed and wounded a number of our men, and we must butcher them all to the last child one day old." Then followed a long and earnest conference. I urged every argument that I could think of to persuade them to spare the people. Several times they withdrew to confer among themselves and at one of these times a most interesting figure appeared among them, a sayid Khalifa (descendant of Mohammed and bishop of Islam) who was also a dervisher. This man was the sort of fanatic whose influence is very great at a time when Jihad (holy war) had been proclaimed. He drew a battered old sword from its green scabbard and flourished it wildly as he marched about among the counselors, and pointing it at me, he said, "Why do you let this man delay us? We did not come here for this purpose." He then intoned some of the verses from the Koran bearing on Jihad, such as, "Kill the infidel wherever you find him," and he urged these bloodthirsty warriors to fight on in the path of God. After their final conference together, though it was plain that some of them were greatly influenced by the dervisher, the majority were ready to make some kind of a compromise. Their leader said, "If you will surrender the arms and ammunition of these people to us, we'll surrender their souls to you."

This meant that the Assyrian Christians must leave their homes and everything that they possessed, saving only their lives and what they were wearing. The Kurds felt that they were giving up a great deal to which they had a perfect right, and it had taken more than four hours of earnest effort to bring them to this concession.

The next great problem was how to stop the fighting. The chiefs sent horsemen to tell the Kurds to stop firing, but many were in the village and could not be reached. The Assyrian men were fighting furiously from the roof of the church on the highest point of the village, while the women and children were gathered in the churchyard and packed in the church. The Kurdish leaders were afraid to let me go to the village. They said, "You will be shot and your blood will be on our necks."

After another hour's delay, the fighting had somewhat subsided, and with a Moslem servant carrying the American flag, I went into the village. (Two of my companions the Kurds had previously allowed to go through the lines with Kurdish guards.) As we entered the village, we saw four Kurds before us with leveled rifles and we shouted to them, "Your chiefs command you not to fire." There was

still much firing on every side, and all the Christians who had not escaped to the church were being killed in their homes or in the streets. As we neared the first cross street, we heard the rattle of a gun lock, the sound of a cartridge being introduced. The Moslem servant was ashen white with fear, but he followed manfully. With uplifted hand I rode towards the Kurd, who from round the corner pointed his rifle at my chest, ready to shoot anyone who should interfere with his loot, which he had just taken from our pastor's home. We went on, with rifles pointed at us from every corner and almost every doorway, until we reached the foot of the hill on which the church stood. We dashed up this hill, eager to communicate the agreement of the Kurds and to lead the Assyrians to a place of safety.

We found women huddled in the church, expecting the Kurds to break in momentarily. They did not know the meaning of the lessened fighting, but feared that it indicated the exhaustion of their ammunition or the surrender of their men. Many had put their faces to the floor and covered their heads, so as not to see the terrible things they knew the Kurds would perpetrate as soon as they entered. As I entered the yard, the rushing about made some think that the Kurds had broken in and many awaited the final blow. Then some one cried out—"Hallelujah! The Hakim Sahib has come!"

A hard task still remained before us—to persuade the Christians to trust the word of Kurds so that they would deliver up their guns. By this time the sun had set and there was need of haste. Finally the Kurds placed a guard at the gate of the churchyard to search the Assyrians and I persuaded the Christians to go out. The Kurds took up my words to the people, saying "Don't be afraid," and they helped to their feet some who fell in the press at the gateway, but they made sure that no gun, dagger, cartridge-belt or ammunition was taken out.

When the last had passed out like a flock of frightened sheep, I told the Syrians to start at once for Urumia. To the Kurds I said, "The place is yours." As the sheep started off to the city, they heard the sound of the wolves they had escaped fighting together over the plunder.

Slowly we made our way along the muddy, half-frozen roads, for five miles to the city of Urumia. After reaching our yards and snatching a hurried bite to eat, for I had had nothing since breakfast, I went with Dr. Shedd to call on Rashid Bey, the first regular officer of the Turkish army to reach the city. I spent the night in my regimentals and went out frequently to give answer at the barricaded gates to the bands of Kurds who tried to force their way in. It was a night of thanksgiving for the great influence of medical missions and for the opportunities that this ministry of healing has given for the saving of the multitudes.

NEWS FROM MANY LANDS

EUROPE

British Drink Bill

IN SPITE of the emphasis on economy and the frowning upon harmless luxuries as unpatriotic, Great Britain with a war debt of £8,000,000 last year spent £469,700,000 on strong drink, as against £386,000,000 in 1919 and £166,000,000 in 1913. This means an approximate expenditure of £16, 16s. per adult. Scotland's proportion of this staggering sum is probably about £45,000,000. Deducting the revenue of £197,000,000 from the amount spent in 1920, the net drink bill stands at £372,700,000—to say nothing of the annual loss of about 60,000 men, destroyed by the evil.

The Scottish Band of Hope Union is doing an important work in systematic temperance instruction of the young, and recently celebrated their Jubilee. In thirty years, lectures have been given before 3,000,000 children, and to-day the membership of the Union is 200,000.

Mosque for Paris

RECENTLY the French Parliament voted half a million francs for the construction of a mosque and Mussulman Institute in Paris. The Society of the Habous of the Holy Places of Islam was entrusted with the building, and the three French colonies of Algeria, Tunisia and Morocco have been solicited for a contribution of 150,000 francs each. Algeria has nominated an *imam* for the mosque. In order that it may have the required sacredness, Mohammedan architects will draw the plans.

The Institute is to contain a study room for the students, a library of Arab literature, a lecture hall and an exhibition room for Oriental art and industry. The building will be controlled by distinguished natives of Algeria, Tunisia, Morocco, Equatorial and West Africa.

Waldensian Schools

THE only Protestant high schools recognized by the Italian Government are the three maintained by the Waldensians. These provide education for 300 boys and girls, but since Protestants all over Italy are eager to send their children many students are turned away every year.

The Waldensians are hoping to enlarge this important work, and plan to erect a college in Rome. A plot of ground has been secured near Porta Trionfale and it is anticipated that by the sale of Gould Home, a small inadequate school for boys of poor families, about half the amount needed for the new college will be assured.

Religious Trend in Italy

AMONG the Roman Catholic laity in Italy there is a growing tolerance and appreciation of Protestantism, according to Signor Costabel, Waldensian pastor and leader now in America, but there are occasional evidences of hostility, such as the Pope's recent ban on the Young Men's Christian Association. Some Catholics of wealth have contributed to the support of Waldensian undertakings. A recent translation of the Bible has won the approval of many Catholic priests, some of whom have expressed the wish that copies might supplant the vicious literature that was commonly circulated in the trenches.

Congregationalist.

Greek Protestantism

THE Greek Evangelical Church has fifteen congregations located at Thessalonica, Berea, Philippi, Athens, Corinth, Smyrna and other places. Before the war these Protestants were regarded as traitors by most of their countrymen, but the presence of British armies has changed the situation. The men from England, Scotland and Wales, who have lived over three years in Salonica and

Macedonia, have made a good impression.

Athens Women's Congress

THE first Woman's Congress ever held in Greece took place in Athens, April 10-18, under the patronage of Queen Sophie, Princess Anastasie and others. No political references were allowed in the meetings of the Congress, but there was a strong undercurrent of the International League for Peace and Freedom, which is gaining ground in the Near East.

The Lyceum Club, under whose auspices the Congress was held, consists of different sections, such as sociological, economic, medical, philanthropic, educational, etc. These various lines of activity were fully discussed. The Club has at present 500 members, and branches in all the leading cities of Greece.

Balkan Mission Conference

THE Balkan Mission of the American Board held its first annual meeting since 1914 at Salonica last April. One of the important measures discussed was the advisability of dividing the Balkan Mission into two, the northern mission to include Bulgaria; and the southern Albania Serbia and Greece. It was decided that no such division be made at present, although it was recommended that the largest possible autonomy be exercised by stations in any one language group.

Two-fifths of the Mission's Rehabilitation Fund was appropriated, the balance being held for such special needs of a constructive nature as may win the approval of the mission. The appropriations voted were: (1) For the purchase of the American Board share of the new site near Sofia to which the Samokov schools are to be transferred, $3,000. (2) In recognition of the services of the Thessalonica Agricultural Institute to the cause of Christ's Kingdom, and the untiring efforts of its leader, Dr. J. Henry House, $1,000.

New missionary families were called for, to be located at Monastir, Serbia, Salonica, Greece, and Tirana, Albania.

The New Rumania

ONE of the neglected countries of Eastern Europe is Rumania—since the war more promising than ever and open to all kinds of enterprises. Her boundaries have been enlarged and she is a member of the League of Nations. Her inhabitants now number about 18,000,000, of whom about nine million belong to the Eastern Orthodox Church. They are under the influence of the unenlightened priesthood and there is a conflict for full religious liberty between the priests and the evangelical Christians. The present government has opposed Protestantism, and has illegally closed many of the churches. The people, however, are unusually open to the Gospel, and there is hope that there may be new liberty for evangelical work.

Religious Schism in Bohemia

THE Czech press is emphasizing the importance of the new census of the country as likely to determine its relation to the Roman Catholic Church. The editor of the national socialist organ observes that the movement away from the Church of Rome is a historic event more significant than any previous religious secession; while another paper calls attention to the fact that this withdrawal from Rome is political rather than religious, and is due to the discrediting of allegiance to the Hapsburgs. Cities which have been strongholds of Catholicism have only a few remaining Catholics—in some instances only the parish priest, sexton and rectory servants. Whereas Bibles were formerly burned by the thousand in Prague, the Gospel may now be proclaimed at every street corner.

In accord with the general movement is the proposal to separate entirely the Church and the State, and to abolish religious teaching in the schools.

Serbian Church Reorganized

THE Serbian Church is in a process of consolidation, following the settlement of the two important questions—the proclamation of the Serbian Patriarchate and the ruling on the second marriage of priests, a matter which has greatly agitated the Serbian Church in recent years. The Episcopal Council has decided that disciplinary measures will be used in the case of priests who contract a second marriage; that they shall be deposed if the marriage is not dissolved and that those who so dissolve the relation shall be reinstated after a period of penance.

In regard to the Patriarchate, the entire authority is to be vested in four bodies; the Episcopal Council, a permanent Synod, an ecclesiastical court and an administrative Council. A further point is that there shall no longer be a distinctive clerical costume outside the church services.

The Ukraine Terror

NO LESS than 528 pograms took place in the Ukraine during 1919-1920, and 140,000 Jews were slain, according to reports at the Federation of Ukranian Jews in London on April 3d. In 114 towns, which at one time had flourishing Jewish communities, not a single Jew is left. The pogroms have left 110,000 orphans in the Ukranian towns, and 600,000 more children are facing extinction unless help comes from outside. Panic has seized the remaining Jews, and more than 75,000 have crossed the frontier, 30,000 of whom have reached Constantinople. The majority of them prefer to go to Palestine, but that country is not yet ready for immigration *en masse*. Last year's immigration had to be restricted to 10,000, and the problem of finding remunerative work even for this comparatively small number of men is not an easy one, for, after the Turkish occupation of 500 years, Palestine is more than half a desert.

Jewish Missionary Intelligence.

MOSLEM LANDS

Missionary Conference in Jerusalem

THE United Missionary Conference of Syria and Palestine held its third annual meeting in Jerusalem March 30 to April 2, with Bishop MacInnes presiding. One Danish, one interdenominational, five American and eight British societies were represented by sixty delegates. The devotional services were led by Canon W. H. T. Gairdner of Cairo.

It was announced that the Danish Mission, with the hearty cooperation of other forces already at work, is preparing to open a work for Mohammedans in Damascus. Steps were also taken to request the removal from the text of the British mandate for Palestine the phrase limiting the educational work of a community "to its own members." It was thought that this might be so interpreted as to interfere with evangelistic work through education. An effort will also be made to organize a "United Evangelical Church" for Syria and Palestine, and to establish a union training school for native pastors.

In the future, biennial conferences will be held for all the workers in Syria and Palestine and sectional conferences for each district in the alternate year for the discussion of local questions.

Continued Trouble in Egypt

THE riots in Alexandria and Tanta appear to have arisen from two causes. The Egyptians anticipated a larger degree of independence than has yet resulted from Lord Milner's recommendations, and furthermore they are divided by jealousies and personal ambitions. The head of the Nationalist party, Zaghlul Pasha, who went to England in charge of the Egyptian delegation that sought to reach an agreement respecting the extent and powers of a native Government in Egypt, has returned home with an attitude so intolerant that five members of the delegation resigned, accusing Zagh-

lul of planning a kind of dictatorship over Egypt for himself.

Recent events serve only to confirm the doubt whether Egyptians are yet ready for as full a measure of independence as they desire, and which was contemplated in Lord Milner's report.

Girl Scouts in Cairo

A GIRLS' Scout organization has been formed in Egypt, and an Arab poet has furnished the following song for the members:

"We are the lights of intelligence,
We are the good news of the times,
We are the scouts of the fatherland.

"By knowledge and virtues,
By nobility of character,
We are the scouts of the fatherland.

"By purity in deed and thought,
By sublime qualities,
By the forces we prepare
For the fatherland to be great,
We are the scouts of the fatherland.

"By sacrificing ourselves
That the fatherland may live forever,
Free and powerful,
Honored and firm,
We are the scouts of the fatherland."

Moslem World.

Coptic Sunday Schools

THE Coptic Sunday-school movement continues to grow in Cairo, stimulated by literature which Rev. Stephen Trowbridge has supplied. The five Coptic Churches have an enrolment of 1400 in their Sunday-schools, and the one at Assiut has 400. Mr. Trowbridge has recently given the progressive young priests 360 copies of the New Testament for their Sunday-school work, and is arranging for a distribution of 400 more copies, all these being in Arabic. This is a long step forward for the clergy of this ancient church, many of whose members have never had a Bible in their hands, and there has been no individual study of it.

AFRICA

A Commission for Africa

THE Educational Commission to Africa sponsored by American and European mission Boards has reached Cape Town, after several months of difficult work along the West Coast. The Commission is made up of experts in education, hygiene and industry, and the purpose is to work out a general scheme of education suited to Africa in its present stage of development—an education combining grammar school, agriculture, home industries and character building, with some higher schools for training teachers.

Church Grows Under Persecution

THE chief of a Nigerian town made this proclamation:

"In future any persons becoming learners or Christians will have his, or her, house pulled down. Only those now reading and already enrolled as Christians will be allowed to continue and attend the church. There must be no more converts."

Rev. C. W. F. Zebb, a missionary of the Church Missionary Society, tells the result:

"Seventy-five persons came out definitely and declared themselves for Christ during the following week. Those threats and persecutions were the best instruments the chief could have used for increasing Christian work in his town. It made men think, and those who count the cost of the troubles which, they know, will follow their decision to declare themselves Christians are converts worth having!"

Senegal Mohammedans

SENEGAL was brought into prominence because of the thousands of Senegalese soldiers and laborers who assisted the French in the war. Mohammedanism holds almost undisputed sway there, but while France has permitted Moslem schools to be conducted, not all education is left to them. Schools in which the various races, tribes and religions are taught in French are being extended as rapidly as possible.

Conditions and environment of the Senegalese predispose them to an acceptance of Mohammedanism, since its principles as practiced in Moham-

medan Africa more closely accord to their degree of culture. They do not find it easy to rise to the conception of a loving, just, merciful God; but, used to tyranny and the exercise of arbitrary power, they more easily accept what has come to be the Mohammedan conception of Allah. Of even more importance to them, they can become Mohammedans without changing their fundamental customs. In particular, they may retain the polygamy which they already practice, and outside immediate French control may hold slaves. The Negroes are instrumental in extending Mohammedanism, since not unnaturally the natives are inclined to give ear to men of their own race, living their own lives, as against Europeans who live differently and would have their converts live differently.

Whether Mohammedanism will obtain a firmer hold on Senegal and the remainder of Africa is believed by some observers to be largely a language question. If Senegalese children in public schools are taught French, it is likely that Mohammedanism will spread much less easily.

INDIA

C. M. S. Centenary in India

THE Church Missionary Society celebrated in February a centenary of work in Tinnevelly, South India. About 12,000 persons assembled to take part and whole families came in ox carts and camped under bamboo sheds. Services were held in the compound of the Palamcotta High School. Four thousand communicants participated in a three hour communion service which began at 5:30 A. M. Three hundred and fifty persons were baptized, with hundreds of Hindus as witnesses.

Foundations for the new Tinnevelly College were laid by the Metropolitan; also the corner stone of the new C. M. S. High School. The celebration has served to bind the different activities of the work more closely, and was an encouragement to go forward. *C. M. S. Gleaner.*

Anti-Non-Cooperation

A MOVEMENT to offset the non-cooperation resistance to the Government has been started in Bengal, Madras and other sections. At Lucknow there was proposed a "Citizen's League" to counteract, by means of persuasion and conciliation, the non-cooperation and other movements, in so far as they tend to create disorder and anarchy, and to work for the orderly progress of the country."

In offering this resolution it was pointed out that autonomy would be attained much sooner if developed in an orderly manner, and that the whole administration is steadily becoming Indianized. The encouraging feature of these meetings is the fact that this counter movement is promoted chiefly by educated Indians who have at heart the best interests of the country, and who see that these interests can best be secured, not by revolution, but by evolution, and in cooperation with the existing government and the agencies that make for national and international peace.

Indian Witness.

Musical Training for Evangelists

A SCHOOL of Musical Evangelism has been organized at Pasumalai, with thirty-three students enrolled. The principles of Tamil music are taught for an hour each day, followed by instruction in violin, harmonium and drum. Prosody is taught daily, as well as song drill and methods. The school is graded in six classes, for beginners and those for more advanced pupils. Some of the missions which are sending their students to be trained here are the American Arcot and the Madura Missions, the Lutheran, the Baptist, Basel and London Missions and the Church Missionary Society.

A Wise Gift

THE Maharajah of Bikanir has given 10,000 acres of fine farm land for a demonstration farm and agricultural school, and also offers to erect all necessary buildings, pay all

salaries of experts and missionaries and assume entire operating expenses. This magnificent gift is made to the Methodist Board of Foreign Missions. The state of Bikanir lies in that section of India awarded to the Methodists as exclusive territory for mission activity in the division of India among the various Christian organizations working in that land. The Maharajah is eager to solve the most pressing problem of his people—that of food production. Dry farming, such as is carried on in southwestern United States, is the only possible solution.

CHINA

Famine Crisis Passed

THE American Committee for China Famine Fund has announced that a cablegram from Peking, confirmed by the American Minister, states that recent generous contributions from wealthy Chinese, and the fact that copious rains have insured the harvest have made further relief from America unnecessary. The American Committee is therefore preparing to disband. Such funds as are held in excess of relief need, or as may come in from activities still in operation will be devoted to post-famine problems and to devise means of preventing future famines. Much work will have to be done to reestablish North China, care for orphans and restore the refugees to their farms.

Another Educational Commission

THE Foreign Missions Conference of North America is sending a Christian Education Commission to China, with Prof. E. D. Burton, head of the department of Early Christian Literature at Chicago University, as chairman. Prof. Burton was a member of the Oriental Educational Investigation Commission sent out by Chicago University several years ago. The Commission will include five persons from the United States, one from England and six more will be added in China, three of these to be Chinese and three American residents in China. The enterprise is expected to have significance not only in developing Christian educational policies, but in cultivating friendly relations between East and West.

Experiment Station for Hainan

CANTON Christian College is considering the practicability of opening an agricultural experiment station in Hainan. The military commander of the Island, General Li, while not a Christian, is friendly to mission work. He has done much toward cleaning up the principal towns, and has converted several old temples near the mission compound into a military hospital. Practically all his hospital doctors are Christian men, and many of his soldiers and military cadets attend the mission church and Sunday-school. A fine token of the Chinese governor's regard for the work of the mission was his appointment not long ago of three Christians as officials to the Loi tribes in the interior. The remarkable thing about the appointments was that the positions were not bought, as are many official positions in China.

There are over 300 boys in the Middle School of Canton Christian College. Twenty-one of them recently stood up before all their class to indicate that they had decided to follow Christ.

Rev. H. B. Graybill, Principal of the Middle School, writes that "people just put boys on ships and consign them to C. C. C., leaving it up to us to do something with them worthy of Christianity. They come from everywhere and at all times of the year."

JAPAN-KOREA

Eternal Salvation Society

THIS is a Correspondence School in Christianity, with headquarters in Kyoto. Twice a month advertisements of Christian literature appear in the local press, and a plan of Bible Study is outlined by correspondence with inquirers. Here are some concrete results for 1920: Replies to advertisements, 221; promises to

study the Bible and to pray, 76; baptisms, 9; Christian evangelists enlisted, 2; tracts distributed, 1333. One old man in a distant prefecture had vaguely heard of Christianity years ago, but knew of no way to learn more of it although longing to do so. Last year he saw one of the advertisements and soon was studying the Scriptures. Already he has won two others to Christ, and out of his poverty sends ten cents each month for the furtherance of the work.

Work for Japanese Prostitutes

A BIBLEWOMAN at Kurayoshi was asked to try to do something for the prostitutes. She prayed long and earnestly, but when she reached the first meeting for them she was weak from fright as she saw fifty-six girls, three policeman, three newspaper reporters, ten resort keepers and two Buddhist priests. She trembled as she tried to speak to them but talked a few minutes on the text, "Blessed are the pure in heart." When she had finished she wondered if she had made any impression. Some days later, the owner of the resort came to the church to request her to visit them again. The next time she took her pastor, and some of the women came from the hospital to hear. The women now greet her on the street, and some have clearly been touched by her teaching.

Buddhist Institutional Work

A WRITER in the *Japan Mission News* tells of visiting on the same day a Buddhist child welfare institution and one of similar type under Christian control. The latter had an excellent building with ample playgrounds, a well-equipped kindergarten and day nursery, strict medical examination and care, and in charge of all this a staff of well-educated, carefully chosen Christian workers. On the other hand, the Buddhist work for children was not carried beyond the day nursery type, to the more constructive kindergarten stage. There was but one worker with any training; and the two ignorant, dirty helpers, and the poorly kept rooms in the temple compound neutralized the work attempted. Again, the Christian institution stressed the importance of early religious training, while the Buddhists considered it useless to try to impress spiritual truth upon such young children. The difference may be summed up in the names of the two institutions — the Buddhist called *Fudoji*, which means "motionless," and the Christian named *Aizenen*, meaning "permeated with love."

Sunday School Plans in Korea

BEGINNING in October special attention is to be given in Korea to increasing the membership of the Sunday-school. Leaders in Christian work feel that they must have trained specialists to work with the missionaries and for the next two years at least much attention will be given to teacher training classes. In the Presbyterian Churches, North, South, Canadian and Australian, request has been made that in each of the thirteen presbyteries a man be engaged to work within the bounds of the respective presbytery. Methodists are making similar plans, and a strong appeal has been made to the World's Sunday School Association for a thoroughly trained worker from America for at least six months.

NORTH AMERICA

A Record Year

THE United Presbyterian General Assembly reported that last year, in the face of war costs, the Foreign Mission Board had carried on all its regular work, paid all its obligations and closed their books for the year with a balance of $10,000. There is in addition a balance in the New World Movement treasury of $164,000. Contributions to foreign missions last year were $1,600,000. Thirty-five new missionaries were sent out, and $20,000 is available to send others as soon as they can be found.

Medical Mission Brotherhood

A MEDICAL Brotherhood which will act as an auxiliary of the Methodist Board of Foreign Missions in all matters pertaining to medical missionary work, was organized in New York City last March. The Brotherhood aims to stimulate interest and cooperation on the part of physicians at home in missionary work; to aid medical missionaries in securing the best postgraduate study while on furlough and to give attention to the health of missionaries. Any physician in good professional standing and a church member is eligible for membership. Junior membership without dues is provided for students upon vote of the Council and medical missionaries become members automatically. Meetings are held once a month in New York City.

Conference on Agricultural Missions

MASSACHUSETTS Agricultural College recently acted as host to a conference of pioneers in agricultural missions. The Chinese famine and the widespread poverty in India have intensified the conviction that agricultural instruction in those countries will be the means of assuring self-support, first for the people and then for churches and schools; and an association to promote agricultural missions in backward countries gives promise of attracting young men and women to this form of service.

New Missionary Organization

THERE are eight Reformed Churches using the Dutch language in the Passaic valley in New Jersey. The 1476 families comprising these churches last year gave to benevolent and religious activities an average of $67 per family, or a total of nearly $100,000. For the benefit of the women of these congregations who are unfamiliar with English, a Woman's Missionary Conference was held on June 9 in Passaic, at which 350 women were in attendance to learn more about missionary work. It was voted to make the Conference an annual gathering, and it will be held next year in the First Dutch Reformed Church of Paterson, N. J.

Gideons Plan Large Work

PERHAPS the largest single undertaking of the Gideons—the Christian Commercial Traveling Man's Association—is the plan to conduct Gospel meetings on one of the large piers at Atlantic City, N. J., and to place a Bible in every hotel and guest room of this coast resort during June.

Since the organization of the Gideons in 1899 the association has placed 433,695 Bibles in hotel rooms of the United States, while the Canadian Gideons have distributed 28,637 Bibles in hotels of the Dominion. More Bibles have been placed in Illinois than in any other state, the number being 47,514. Over 2,000,000 would be required if a copy could be placed in every hotel guest room in the United States.

Testimonies as to the effectiveness of this Bible distribution are constantly coming to Gideon Headquarters in the Marquette Building, Chicago.

Church Service League

OVER forty dioceses of the Episcopal Church have organized a Church Service League which is rapidly expanding. Reports from New England, the South and Middle West indicate a strengthening of the Church's whole work.

The ideal of the League is practical; namely, to bring together all the forces in a parish in order to build up a real Christian fellowship, which can express itself in various forms of service. Every member is expected to render some form of service either for the parish, the community, the diocese, the Church's work in the nation, or the Church's work in the world, by means of prayer, study, work and gifts. The ideal is that in the course of a year every one shall

serve in some way in each of the five fields.

Naval Academy Church

A NATIONAL Presbyterian Church is to be provided for the students of Annapolis Naval Academy, an enterprise in which the whole Presbyterian Church in the United States will participate. Over two thousand midshipmen attend the Academy, and all are required to attend church once a week.

It would mean much to the far-flung mission posts if each naval officer knew where they were, and kept in touch with them when cruising. The new Academy Church is to have wall maps showing the location of every Presbyterian mission station, and it is proposed to interest the future naval officers in foreign missions by lectures and by discussions of strategic positions for mission settlements.

Tepee Christian Mission

THE United Christian Missionary Society is preparing to open their first mission among the American Indians. It will be located in the Yakima Valley, Washington, not far from a public school, with a view to providing a home for Indian boys and girls while attending the school; and at the same time to teach them practical home and farm economics. Bible study will be provided. The Mission will be known as "The American Indian Tepee Christian Mission," and will be a community center for all the tribes.

There are approximately 3500 Yakima Indians, the great majority of them pagan. Some of the more progressive have been influenced by Christianity and look sadly on the helpless condition of their race. Chief Waters, seventy-nine years old, is a devout Christian and has preached the Gospel to his people for many years. He has given one hundred dollars toward the new mission.

Church Union in Canada

THE Presbyterian General Assembly of Canada, after two days of discussion, voted 414 to 107 in favor of union with the Methodists and Congregationalists, and a resolution was passed to take such steps as may be deemed best to consummate this union as expeditiously as possible.

LATIN AMERICA

The Church of England in Central America

BISHOP Dunn, of British Honduras, includes in his bishopric seven countries: Honduras, British Honduras, Salvador, Nicaragua, Costa Rica, Panama and Colombia. With the increasing responsibility taken by American churches for work in Latin America and considering the distance of Central America from Great Britain, it has seemed to some that it would be advisable if the oversight of this work were transferred to American churches. Negotiations which were opened several years ago with this in view were dropped because of the death of Archbishop Nuttall, who was negotiating the matter. Bishop Dunn, now in charge, is a Canadian.

Proclamation Against Protestantism

THE following proclamation was issued last February by the Roman Catholic Archbishop of Lima, Peru:

"There have been established in this arch-diocese schools in which Protestant and other doctrines are taught, which are destructive of religious teachings. We would make it known by divine and ecclesiastical law that fathers, mothers, and guardians are prohibited from placing their sons and daughters as pupils in such schools under danger of losing the faith; and consequently Catholics, men and women who act thusly, or after this notice do not withdraw their sons and daughters as pupils of this school cannot then receive the sacraments nor be admitted as godfathers or godmothers of baptisms or confirmations during the time that they fail to assert that they have corrected this fault. This notice will be published

at all masses on the Sunday following its reception."

Christian Conference in Chile

THE first General Conference for Christian Workers in Chile was held in January in a dense pine grove on the farm operated by the Methodist Mission. The program included Bible study, discussion of the different phases of mission problems and general religious work. Six societies were represented by sixty-two delegates. A permanent organization was effected, and it is hoped that out of this initial conference a "Northfield" in Chile may develop.

ISLANDS OF THE SEA

Federation of Sunday Schools

PLANS have been proposed for the federation of all the religious education and denominational Sunday-school work in Australia under one central organization. In several divisions of Australia, Sunday-school specialists are giving their entire time to building up the Sunday-schools with a resulting improvement in attendance and thoroughness of instruction.

Akalo Worship

IN ITS simplest form, the religion of Malaita, Solomon Islands, is worship of *akalos*. These are the supposed spirits of ancestors and can only be approached through the medium of "praying men." Every man becomes at death an *akalo*, though only the chiefs and praying men are deemed worthy of worship. All are regarded as malevolent. They bring sickness and trouble, and as each requires to be prayed to by name there must be an additional class of men whose business it is to determine which *akalo* is offended. The usual method is to tie a dracena leaf in a knot and then to pray, mentioning the name of some particular *akalo*. If when the leaf is pulled it breaks in the knot, the *akalo* named is the angry one. If it breaks outside the knot other names must be tried till the correct one is found. The afflicted person must then apply to the proper praying man and retain him with a fee. This man goes to the *akalo's* shrine where his skull is kept and offers a pig with his prayer. The praying man is often absent for days at the shrine, with very little food, working himself into such a frenzy as did the prophets of Baal.

South Sea Evangelical Mission.

OBITUARY NOTES

Jasper T. Moses of Mexico

REV. JASPER T. MOSES, who went to Mexico City in March to become Manager of the Union Press, died there on June 8th, after a very brief illness. Attacked by appendicitis, from which he had previously suffered, he was forced to undergo an operation at the English Hospital where he had skilful attention. But his condition was so serious that the illness resulted fatally two days after the operation.

Mr. Moses was forty years of age and a missionary of the Disciples Church in Mexico, previous to the disturbances there. During the war he was actively engaged in war work, and later was Publicity Secretary of the Federal Council of Churches in America. From this position he went to take up his duties in Mexico in a post for which his training and temperament peculiarly fitted him.

Dr. J. R. Hykes of China

REV. JOHN RESIDE HYKES, D.D., one of the oldest foreign missionaries in China, died in Shanghai, June 14. Dr. Hykes went to the Yangtze Valley under the Methodist Board in 1873, and after twenty years' service there was appointed general agent of the American Bible Society for China with headquarters in Shanghai. In the twenty-eight years of his leadership the Society's circulation of the Scriptures increased from 200,000 to over 2,000,000 copies annually.

THE MISSIONARY LIBRARY

Fijian Society. By Rev. W. Deans, M.A., B.D. Illustrated. 8vo. 255 pp. $6.00 net. The Macmillan Company, London, 1921.

The study of sociology and psychology forms the basis of all education. Mr. Deane's studies reveal the peculiar characteristics and customs that have made the Fijian responsive to the message of Christian missionaries. These Islanders have the weaknesses and temptations of tropical races with a pagan background, but they have made remarkable progress in Christian faith and life. Today, they are more faithful in prayer, Bible reading and Sabbath observance than are many communities in Europe and America. The taboo, applied to the Bible, the Sabbath and Heaven, has made them sacred.

Many facts and incidents are told which show the characteristics, beliefs and customs that help or hinder Christian life in the Islands. The Fijians have been taught respect for authority; they are especially susceptible to fear, and this is a large factor in conversions. Out of twenty-eight natives questioned, all except two had been converted under the influence of fear. The ancient ancestor worship, symbols, sacred stones and images, and superstitions are all closely related to fear, as is the case with other primitive peoples. Even Christians are fearful of magic, and only faith in the greater power of God delivers them from this bondage. Apart from immorality very few crimes are committed, for the Fijians are respecters of law. The custom of the sexes living together in houses of one room, and the comparative lack of clothing is responsible for much of the impurity. Christian faith and principles have, however, enabled multitudes of the Fijians, to maintain a high moral standard. Cannibalism was formerly prevalent, but has been entirely uprooted.

The clan spirit in Fijian society helps the Christian movement by leading them in a body to attend church and school, and to accept Christ. This wholesale work, however, often lessens their independence and the seriousness of personal conviction.

Mr. Deane's studies are especially valuable to anthropologists, and to those interested in the South Sea Islanders.

Persian Pie. By Bishop James H. Linton and others. Pictures by Kathleen Stewart and others. 8vo. 64 pp. Church Missionary Society, London, 1921.

Persia, the land of past greatness and present sorrows, is a land of romance and adventure. These chapters are short stories by missionaries who have lived in Persia—stories of a wedding; of "How Oil Comes to Us"; of boys at play and at work; of Christmas in Persia, etc. They are for children, attractively illustrated with drawings in two colors and very informing. There are also acrostics, puzzle stories, and other features calculated to captivate boys and girls of junior age.

Working Girls of China. By E. E. Whimster. Pamphlet. 1 shilling. United Council for Missionary Education, London, 1920.

Senior girls and others will find this a very instructive and attractive description of girls' life in China. Mission circles will find the chapters acceptable for reading aloud.

Frontier Folk—of the Afghan Border and Beyond. •By L. A. Star. Oblong. Illustrated. 96 pp. 4 s. 6 d. Church Missionary Society, London, 1921.

Afghanistan is a land of mystery that has many fascinations. Here are a series of snapshots for young people with stories of the people on the border of the frontier. Much information is conveyed by camera and pen—

with tales of strange customs, curious people, stirring adventure and missionary experiences. Every story has one or more pictures and offers an opportunity for stay-at-home children to travel into foreign lands. While not written from a child's viewpoint it has much that cannot fail to interest children in their brothers and sisters of Asiatic mountainlands.

The City of Rams. By Gertrude L. Bendelback. Illustrated, 12mo. 128 pp. 3 s. 6 d. Church Missionary Society, London, 1920.

Canton, China, furnishes the background for these very captivating stories of life in the land of chopsticks and bound feet. They are full of lively incident and quaint habits. Some relate to hoary customs and others to modern adventures. Most of them relate to the "opposite side of the things you know"—The Rams that came down from Heaven, the Fire Genii, the Temple of Medicine, the Goddess of Mercy with her twenty-six arms, the Water Clock, etc. They tell of girls and boys—wise and otherwise—and make us long to know more about them and to help them.

Quiet Talks About Life After Death. By S. D. Gordon. 12mo. 197 pp. Fleming H. Revell Co. 1920.

In the midst of death it is important to consider life. The World War brought us face to face with the necessity for clear conviction and the relation of life to death. The subject of this, the fourteenth of Mr. Gordon's "Quiet Talk" series, is always timely and interesting. The author has a strong, unique way of impressing truth. He builds well on a firm foundation, so as to carry conviction to his readers and to inspire to more devout Christian life. First, Mr. Gordon considers the tragedy of death, then the problems involved—as to the "dead in Christ" and the dead out of touch with God. He is gentle but firm, and clearly shows that we have hope of a future life only through the Living Way of Christ and His Cross. There is no basis for belief that we can have communication with the dead or that there is a second chance for salvation after death. The book is thoughtful, wholesome, stimulating and has a message.

My Son. By Cora Harris. 12mo. 274 pp. George H. Doran Company, New York, 1921.

This novel by the author of "The Circuit Rider's Wife," pictures the ministerial experiences of the Circuit Rider's son. It is a brilliantly written story, showing how a desire for popularity, destructive criticism, social service, spiritism and denominationalism rivalry affect a minister's career. Any thoughtful reader will enjoy the book, ministers and their wives especially. It is full of human interest, of practical wisdom and of epigrammatic observations on ministers, preaching, people in the pews, and similar topics.

The Vision We Forget. P. Whitwell Wilson. 8vo. 288 pp. $2.00. Fleming H. Revell Co., New York, 1921.

With refreshing originality, practical helpfulness and spiritual insight Mr. Wilson adds this layman's exposition of the Book of Revelation to his previous volumes on the Gospels and the Acts. While many will not agree with him in some of his interpretations, all who read will find help in his suggestions and will sympathize with the spirit in which he approaches the study.

Mr. Wilson, a journalist and a former member of the British Parliament, says that he endeavored to find "the Apocalypse in every morning's newspaper." The study centers around Christ for, as he truly says, "You cannot walk with John without also walking with Jesus of Nazareth."

The author begins his studies with "The Challenge" and continues by discussing The Lamps that Shine, the Republic of Peace, the Birds of Prey, the Angel and the Book, Every Woman, Beasts, The Lamb, The Souls of the Dead, Christ on Crusade, The Millennium, The New Jerusalem and How Christ Would Govern. Much personal help will be found here and excellent material for sermons.

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